The Missionary Herald

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Our Mexico Missionaries

ALL the representatives of the American Board who had remained in Mexico up to mid-April were advised by wire from the Boston office, on April 23, to withdraw. Those stationed at Chihuahua, Rev. and Mrs. A. C. Wright, Mrs. Blachly, and Miss Long, with Misses Dunning and Prescott, of Parral, reached El Paso, Tex., without difficulty, April 26. Mr. and Mrs. Alden B. Case and Mrs. Crawford, of Hermosillo, reported arrival in Nogales, Ariz., at about the same time. Nothing was heard from the Guadalajara group for some days, but on May 2 a dispatch reported them as all well in San Diego, Cal. This group included Rev. and Mrs. Louis B. Fritts, Miss Alice Gleason, and Miss Lora F. Smith. All the missionaries have been authorized to go to their homes in America to remain for the present.

The Muddle in Mexico

IT is a sorry situation that we face in Mexico. The outlook is still dark and confused. South American mediation promises something; at least it may tend to allay the deeply rooted suspicion of the Mexicans that the United States is bent on finding a pretext for taking possession of their country. But it is a mild and inconclusive remedy to apply to so acute a trouble, especially if it be confined to the single aspect of Huerta's insult to the United States flag. In view of what has been already ventured, the occupation of Mexican cities, the seizing and withholding of arms and ammunition which Huerta had bought and which were in transit to him, and the reported negotiations with rebel leaders as to possible alliances, it can hardly be maintained that the United States has not drifted perilously near to a state of war with Mexico, from which the withdrawal will not be prompt or easy. Here, for example, is so responsible a journal as the *Outlook* declaring: "We have no right to withdraw until we have good grounds for believing that in all Mexico, the northern as well as the southern half, the property and persons of non-Mexican residents and of peaceable Mexicans are safe under a government with both the will and the ability to protect them."

In view of the fact that somewhere about eighty-five per cent of Mexicans are today at least passively loyal to the *de facto* government, the Constitutionalist movement being largely confined to the border states, and in the face of the further fact that the forcible establishment from outside of a united Mexico would involve a vast and long-continued intervention, such an utterance is dismal reading for those who believe that Mexico is able and should be pressed to manage her own affairs. The snarl into which our Mexican relations have got is lamentable and disquieting. May way yet be found for us to keep hands off and to convince Mexico that her big neighbor has no purpose or desire to interfere with her sovereignty! By the peaceable missionary enterprise, quietly working year after year, can we best influence for liberty and good order the civilization of our sister republic.

An Alarming Situation. Shrinkage in receipts to date, over last year, $32,890.90. See "The State of the Treasury," page 262.

Confucian Worship Revived

THE first sacrifices to Confucius since the recent government proclamation in China took place on March 2. Letters from missionaries, as well as reports from press correspondents printed in various Asiatic and European journals, agree that Confucianism has not been established as a state religion; nor does the attendance on the ceremonies seem to be in the least compulsory. Divine honors were not paid to the sage, and the leader of the Confucian Society told one of the Board's staff in Peking that the worshipers were free to think as they liked on the point of divinity; while the sacrifices offered consisted of one each of the animals—a calf, a pig, and a sheep—just as before the sage was exalted by imperial edict. The worship of heaven, in the Chinese ritual, requires the sacrifice of two each of these animals. Our correspondent reports some witty person as remarking that "these ceremonies are purely artificial respiration for Confucianism." On this occasion, as in the elaborate ritual observed once before since the edict, strange and ancient musical instruments were brought out for use.

Confucius as a Moral Force

MANY and varied motives have been ascribed to President Yuan in his recent attitude toward the ancient worship, and perhaps the most general opinion is the truest—that he recognized the need by the Chinese people of the steadying power of some established system of ethics. A letter from Dr. J. E. Walker, for more than forty years one of the Board's missionaries in Shaowu, says: "The recrudescence of the worship of Confucius does not trouble me. We cannot expect the government to become Christian, and Confucianism is the next best thing to this as a remedy for the irreverence, unruliness, and decentralization of the atheistic party. It, alas! does not plainly set forth the being of God, and so the Chinese scholar of the nineteenth century interpreted God out of it. But Confucianism as it came from Confucius and Mencius is capable of a theistic interpretation; and it is up to us not to oppose it, but to interpret it in harmony with Christianity. At the present stage of affairs I believe that the permanent relegation of Confucianism to the position assigned it by the New Scholar tainted with Western infidelity would be a serious loss to us in our work. As a schoolmaster to bring men to Christ, it is indeed much inferior to the Old Testament, Moses and the prophets, but it is much better than nothing. We can quote the sages without ascribing to them anything like divine honors."

Recruits for Turkey

THE month of May witnessed the return of a number of experienced missionaries to their fields after furlough and also the setting forth of a group of new workers, all destined for the Turkey Missions. Rev. Ira W. Pierce with Mrs. Pierce and their little son are

MR. PIERCE

MRS. PIERCE

going to Eastern Turkey. They are from Waterville, Quebec. Mr. Pierce is a graduate of McGill University and the Congregational College of Canada. Mrs. Pierce has had a normal school training and is said to be a born leader

A Rousing Fact. Necessary to secure before September 1st, $60,000 more than in same period last year. See "The State of the Treasury," page 262.

of young people. They will be stationed in Harpoot, where Mr. Pierce will take up work in the Theological Seminary and will also engage in evangelistic touring.

A Doctor and a Nurse

ON the same steamer with the Pierces were Dr. Ruth A. Parmelee, with her mother, and Miss Susan A. Tupper, a nurse going out for term appointment. Dr. Parmelee is a missionary's daughter and was born in Trebizond. She was educated at Oberlin and in Western medical schools and has been gaining experience in the Philadelphia Woman's Hospital. She goes to the Annie Tracy Riggs Hospital, near Harpoot, where she will be associated with Dr. Atkinson. Through the generosity of a friend, Dr. Parmelee is able to take with her her mother, who is somewhat of an invalid but who is glad to return to Turkey with her daughter.

DR. PARMELEE

Miss Tupper is a Nova Scotian by birth and has had a splendid training for her work as nurse. She took the course in the school connected with St. Luke's Hospital, New York City, and has also a diploma from the Sloane Maternity Hospital in New York. She is going to the Western Turkey Mission, with station at the Marsovan Hospital under Dr. Marden.

The Centenary Commission's Return

THE last week in April brought back to Boston the majority of the Commission which set forth last September to attend the centenary of the Marathi Mission in India. In accordance with the decision made directly after the death of Pres. S. B. Capen, the head of the party, in Shanghai on January 29, Mrs. Capen and her daughter bravely followed out the route already planned, and returned to America with the rest of the delegation. Rev. W. E. Strong, D.D., Editorial Secretary of the Board, was the first to reach Boston, arriving on April 27; Mrs. and Miss Capen, escorted by Mr. and Mrs. E. W. Capen, of Hartford, who had crossed the continent to meet their mother and sister at the steamer, got in next evening; while Rev. George A. Hall, of Brookline, with Mrs. Hall and their daughter, came still later in the week. Miss Bodman, of Northampton, and Miss Bridgman, sister of Rev. H. A. Bridgman, D.D., of *The Congregationalist*, stopped in Honolulu and also broke their journey East by a few days' stay in Colorado; but they too reached home before May 15.

The Centennial Report

THE official account of the centenary of the American Marathi Mission makes most interesting reading. Although a modest pamphlet of less than 150 pages, it is packed with information. Its editors, Rev. Alden H. Clark, Rev. William Hazen, and Miss Clara Bruce, have made good choice in the addresses and parts of addresses printed. They have included a couple of newspaper accounts of the celebration and of the exhibits, showing how the Indian press estimated the occasion. A map, charts, statistics, and an address list of missionaries are bound with the report. The purpose of the Editorial Committee is well expressed in the few sentences from the preface of the report, which we quote herewith:—

"Opening as this missionary century did, in the dark days of war between Great Britain and America, and in the still darker days of weakness and dim vision in the Church at home

A Definite Task. To concentrate all efforts on meeting the year's budget, that *there be no debt.* See "The State of the Treasury," page 262.

and of intolerance, ignorance, and uncurbed evil custom in India, the contrasts between the conditions then and now are dramatic and marvelous, and we hope that these pages will make clear some of these contrasts.

"In looking at mission work in India, this land of hoary civilization and great, immobile population, there is a temptation to take a short view and to feel discouraged that more notable changes do not take place in a year or in a generation. It is our hope that this report may help many to view the situation from the perspective of a hundred years."

Friends desiring to secure a copy of the report may do so by sending twenty cents, with their request, to Mr. J. G. Hosmer, 14 Beacon Street, Boston.

Shensi, the Board's New Field

IN the April *Herald* we told of the new field in China assigned the American Board by the China Continuation Committee, a sort of All-China Committee on Comity, consisting of the northern part of the province of Shensi and including a section about as large as the state of Massachusetts. We also referred to the plans submitted by the Shansi missionaries for opening up this new work; since then we have learned more of the attractive possibilities of the country. Shensi is separated from the Shansi field by the Hwang-ho River and is bounded on the north by China's Great Wall. The area of the entire province is 75,000 square miles, with a population of about 8,300,000. It is divided into two parts by a mountain barrier, some of whose peaks are over eleven thousand feet high. The word "Shensi" means "West of the Pass," and refers to the Tungkwan Pass, near the meeting of the Wei and Hwang-ho Rivers. The Board's new field is to the north of this pass—as are the two rivers mentioned—and contains probably 2,200,000 people. Sian-fu, or Signan-fu, the capital of the province, is the city to which the dowager empress retreated before the allied armies in 1900, and had been an important capital, often the seat of the emperors, since several centuries before Christ. This city, however, is not in the section set apart for our Board. The province contains many valuable mineral deposits, coal, iron, and petroleum being perhaps most important, and through one of the cities in the Board's field—that of Yu Linfu—passes practically all the traffic with Eastern Mongolia. In a book just published, written by J. Stuart Thomson and called, "China Revolutionized," is a graphic description of some of the historic and artistic wonders of Shensi and an account of the people who claim a purity of blood equal to that of the Hebrews, as they say they are direct descendants of the original tribes which came to China from the cradle of the race.

A Present of a Monastery

SCARCELY had the Board put the Shansi educational proposition on a working basis when reports began to come in of appeals to the missionaries for assistance in managing the schools in a part of another province. A recent letter from Rev. E. H. Smith, of Inghok, Fukien Province, says: "Through the district we are being urged to take over the direction of the public schools that they know they cannot run. This is today presenting one of our most pressing and attractive opportunities. Already one village has given me the deeds of its locally endowed Buddhist monastery, and the proceeds are to be used perpetually for the support of a Christian school. The school is already organized and flourishing. 'Our monastery' will be one of our problems, for it is likely to be the forerunner of many other similar projects." An-

A Good Example. One individual has helped with a gift of $2,000. See "The State of the Treasury," page 262.

other letter from Inghok says, "The government is helpless in the face of its educational problems," and the situation is so urgent that the missionaries are planning committees in the various local districts, to be headed by the Christian preachers, who also act in many cases as principals of the schools. The missionaries insist that the schools in such cases shall be held in the local chapels, where they can be properly supervised and be subject to the mission's course of study, and the mission has full authority over teachers, pupils, and general management.

The Jamaica Mission Centenary

ONE hundred years ago last February the Baptist Missionary Society of England founded its mission in the West Indies, in the person of John Rowe, who was sent to Jamaica. Slavery was a recognized institution in the West Indies, in connection with the sugar plantations, and many other evils were connected with it. The work had wonderful success, and in 1842 became self-supporting except that the missionary society still furnishes the principal and assistant of Calabar College, in Kingston, Jamaica, where men are trained for the ministry. The famous names of mission history in Jamaica are William Knibb and Thomas Burchell. These men ardently pleaded the cause of the slaves. Knibb suffered imprisonment on the island for his vehemence, and Burchell, threatened with death, fled for safety. In 1833 Knibb returned to England, where he spoke so eloquently against slavery that the government freed 800,000 slaves, paying to the planters $500,000,000 in recompense for them. In 1842 the Jamaica Baptists voluntarily gave up the support of the English Society, so that the money thus set free might be used for missions in Africa, and the first Baptist missionaries to the Cameroons sailed from Jamaica. There are now sixty pastors, 150 churches, and 35,000 communicants among Baptists in the island.

Associated with Missions

PROBABLY no other woman has been so intimately associated with the work of the American Board as had been Mrs. Laura A. Ward, whose death occurred in Medford, Mass., on April 19, at the age of sixty-eight years. The daughter of Rev. E. E. Bliss, a missionary of this Board, she was born in Trebizond, Turkey. She was educated in America, but returned to Constantinople as a missionary teacher in 1864. After some years of service there she was married, in 1872, to Langdon S. Ward, Treasurer of the American Board. They lived in Brookline and Newton Center, Mass. Of their six surviving children, three are in missionary work on the foreign field—one in Marsovan, Turkey; one in Beirut, Syria; one in Diongloh, China. Two other of her children have applied for appointment under the Board—one son who will go as a medical missionary, and the other a daughter who will probably be sent to China. Mrs. Ward, after the death of her husband in 1895, removed to Amherst, Mass., living there while her young folks were in college. She spent the last few years of her life in the Medford home of the widow of her son, Paul T. B. Ward, who was formerly a member of the Samuel Ward Company of Boston.

Besides giving her own children to missionary work, Mrs. Ward was active in influencing other young people to make similar choice of their life work; and her efforts were not confined to her own denomination, two who recently went out under the Baptist Board owing their decision directly to Mrs. Ward's influence.

A Practical Suggestion. If each reader will send such a gift as he can afford (on the average not less than five dollars) the sum needed will be raised.

THE WELCOME MEETING

Five churches; three races

A QUICK LOOK AT KOREA

By WILLIAM E. STRONG, D.D.

KOREA is not a mission field of the American Board. It was therefore no small surprise to the representatives of the Board on reaching Seoul to find awaiting them a welcome from five Congregational churches—four Korean and one Japanese.

The welcome meeting was held in the Japanese (Kumi-ai) church, representatives of the Korean churches helping to make up the congregation of 150 to 200 that filled the audience room on that evening. Koreans were in the majority, occupying the center banks of pews, the men on one side, the women on the other, while Japanese men and women filled the wall sections. The addresses of welcome by representatives of each race were spoken first in Japanese, then translated into Korean, and lastly into English for the benefit of the guests; the response went through the reverse process. Though the speeches were short, the entire operation took some time.

Those who could not understand what was being said at any one moment were free to reflect upon the spectacle, as moving a sight as one could wish to see. Here were representatives of two races, the conquered and their conquerors, sitting side by side in the one church of Christ, joining in the same hymns and prayers, and expressing to those of a third race their gratitude for the gift to them of their common Christian faith. For these Korean churches, though not by any means all the Christians in them, are the product of the missionary work of the Japanese Kumi-ai churches in Korea; thus they are at second hand the result of the American Board's work in Japan, and regard themselves,

as was said that evening, as grandchildren, if not children, of the Board.

More effective for the real amalgamation of Korea and Japan than soldiers and courts and all the machinery of government—would that the officials could see it—is this quiet influence of the Christian brotherhood, drawing together those who before were mutually suspicious, not to say hostile.

The undertaking of this work for Koreans by the Kumi-ai churches is not without its problems and embarrassments, for it traverses ground already occupied by mission boards, notably the Presbyterians and Methodists of America, and to some extent draws to itself those who for one reason or another have got out of sympathy with these older and established bodies. The barrier of an unfamiliar language in part prevents such conferences as would save mutual misunderstandings. What is sorely needed is the presence of some wise and tactful go-between, who could interpret each party to the other, for the Kumi-ai people feel intensely that with Korea under Japanese administration in all other lines, it is not fitting that Japanese Christians should have no part in its evangelizing; that the giving of Christianity to Korea should be left altogether to foreigners. For patriotic reasons, if for no other, they feel compelled to make their contribution to the religious life of this people that Japan is seeking to remold as part of its larger empire.

TWO GENTLEMEN OF KOREA

The marvel of Christianity's progress in Korea still abides. A Sunday spent in Pyeng-Yang revealed many of the marks of an old-time New England Sabbath. From morning till night services of one sort or another were practically continuous. At the Central Presbyterian Church in the morning a men's Bible class of 800 was no sooner over than 600 women assembled for their Bible study; in the afternoon at the preaching service there was a congregation of at least 1,500. And this was but one—though the largest—of a half dozen Presbyterian churches; and the Methodists were no less busy and no less crowded, with special evangelistic services under way. In every quarter of the city, all the day long, the people, in their white robes and with their calm faces and gentle manners, could be seen wending their way to or from church.

The missionaries report that 70,000 of the 200,000 Christians of Korea are in the district round Pyeng-Yang; moreover, they say that while the disturbance and fear caused by the wretched conspiracy trials temporarily paralyzed the Christian movement in the country, now it is stirring again: congregations are filling up, inquirers are coming forward, the pace is quickening once more to the former rapid advance. Certainly, if one may believe

his eyes, there is the evidence of a wealth of Christian life in this region of Pyeng-Yang; of a simple type, very devotional, prone to prayer and Bible study, reverencing religious institutions and forms, and strict in its standards of Christian behavior. The question presses, What will be the effect of the contact of such a nurtured life with the freer and bolder character trained under other skies; such, for example, as that of the Japanese now pressing into the land? It may be hoped that this people of the "land of morning calm" may be able not only to maintain their habits and ideals, but to contribute somewhat of their simple piety to the composite Christian life that shall make the new Korea.

Japan is doing much for Korea, or Cho-sen as she calls the land. That must be allowed, even if one cannot forget or excuse all the steps by which she has established herself. She is ruling the land; of that there can be no doubt; and with a firm and strong hand. But she is sincerely seeking to develop the country. So far she is spending more on it than she gets from it. Ten million yen ($5,000,000) a year are the figures of the deficit, not counting another ten million yen which represent the cost of Japanese soldiers here. In five years it is the government's expectation that Korea will be self-sustaining; in time the military government of the land will give place to civil rule.

Meantime much is being done. It appears in the establishment of schools, particularly those of primary and middle grade and those for manual and industrial training. Apparently the educational department does not incline to provide higher or literary education for Korean youth. Its aim is rather to fit them to be capable workers, to open to them paths of serviceable industry, to make them more alert and enterprising members of the social order. And the best friends of the Koreans, including the missionaries, feel the need of such stirring of their energies. They have equal capacity, it is said, with the men of other races; all the necessary machinery; what they lack is the "go"; the belt of power has yet to be slipped onto their wheel. One missionary in Seoul declared that this enforced contact with the more aggressive Japanese is just the sort of shock the Korean

"EVERYBODY WORKS BUT FATHER"

Korean villagers raking the grain in their dooryard

needs; he advises the boys whom he reaches to squelch their prejudices and suspicions and to make the most of these associations.

In roads too, both highways and railroads, the Japanese administration is developing Korea. If one may generalize from his personal experience, no better railroads, either in roadbed, rolling stock, or train service, are to be found in Asia than in this emerging land of Korea. Broad highways, too, of smooth, hard roadbed are being laid out in city and through the country. Both foot passengers and beast of burden thus find "life's way made easier."

Naturally also the hand of the government is put forth to stimulate agriculture and mining, the two present resources of Korea for commercial prosperity, while by her introduction of Japanese arts and crafts through her industrial schools, she is seeking to widen the field of profitable occupation for both young men and young women.

With regard to the government's attitude toward Christianity, her representatives assured us that religious liberty was affirmed and was to be safeguarded for all in Korea. It is evident that they welcome the appearance of Japanese Christians as a religious factor in this part of the empire, yet without appreciating the force of the Christian convictions as inspiring and constraining life. They are thus mystified and made somewhat suspicious by this large, compact, and devoted body of Christians under foreign teaching, who seem absorbed in their way of life. It is hard for them not to think there is some secret object in it all which may be dangerous to the state. Here too there is a great need of wise and tactful men, knowing the language and the national characteristics of the Japanese and understanding also these Christian communities and their life, who should interpret the one to the other.

It is a delicate, a serious, and an eventful hour yet in Korea's history. Christianity is the one sure solvent of the perplexities and contradictions of the time. Our prayers and our sympathies are called forth as we see the undertaking that is before and the forces, various and separated, that are at work. May the Lord of all constrain them to do his will.

THE DEFOREST BIOGRAPHY[1]

BY REV. THEODORE P. PRUDDEN, D.D.

MISS CHARLOTTE DEFOREST'S discriminating and interesting book is neither an ordinary biography nor the biography of an ordinary man, but a picture of her father—a brave, jovial, sympathetic, consecrated, and able missionary who loved God and man; and of his development through deeper knowledge of the Japanese people and a broader vision of God and his Kingdom, of Christ and the gospel.

After a brief view of his youthful training in overcoming difficulties and as a successful pastor in Connecticut, we follow him through six weary years of studying the Japanese language and becoming acclimated in Osaka. Then he begins his joyful work of preaching and personal influence, traveling long distances, speaking in churches, hotels, schools, and theaters, and afterwards conversing with eager inquirers sitting on their heels about a pan of coals, their only fire in winter. The preaching was apologetic, often denunciatory of Japanese religion and morals, and strong about the Ten Commandments. After two years he broke down with this "delightful and murderous" work.

[1] *The Evolution of a Missionary.* A Biography of John Hyde DeForest. By Charlotte B. DeForest. New York: F. H. Revell Co. Price, $1.50.

Returning from the necessary furlough, he began a deeper study of the history, character, religion, and points of view of the Japanese. And we find him advocating Christian unity because the Japanese thought sectarianism folly; urging the exemption of their churches from missionary control and the abolition of extraterritorial laws because these hurt the national pride; ceasing denunciatory preaching because he found the morality of the Japanese so sturdy and their religion so spiritual, and because he saw Christ as the fulfiller and not the destroyer; and rigidly training himself always to see and to speak of nothing but the good in these people, that he might love them more; and we watch thereafter his steady growth (or evolution) in breadth of thought, the fruits of the Spirit, and in the esteem of all classes of the Japanese.

At Sendai, which became his home, we see him, besides preaching through North Japan, helping non-Christian Japanese to found a Christian school for boys, instituting courses of lectures by eminent Americans, enlarging his friendships, and winning men. In 1894, leaving his family in America, he was alone for four years, and fought loneliness by increased love and service, notably by relief work during the great famine, and by touring.

Believing that the Japanese anti-foreign spirit came largely from ignorance, he became a writer and lecturer on Western Civilization and Institutions, with Christianity as their foundation. When war with Russia came he voiced America's sympathy with Japan, appealed to the national spirit and conscience to fight for liberty and humanity and to show the character of their civilization by their treatment of wounded foes. When a year later he was sent by the Japanese Young Men's Christian Association to Manchuria, we see him a guest of the army, preaching and talking with the soldiers in the field and comforting the wounded in hospitals.

On his last furlough, finding the anti-Japanese spirit in America, he wrote and spoke constantly about the moral, spiritual, and peace-loving qualities of the Japanese, and appealed for international good will. Therefore, on his return to Japan one editor called him "a national benefactor who had done more for the friendly relations between America and Japan than the visit of Admiral Sperry and his sixteen battleships." And for this, as well as for his service to the soldiers and for his relief work, he was decorated by the Mikado.

Our final view is of him still vigorously serving his Japanese, and though long past sixty, visiting China, active in evangelistic campaigns, going to Korea to address the Kumi-ai churches and railroad men, and at length, after delivering three addresses within twenty-four hours, suddenly attacked with the heart failure from which he died.

One closes the book, which all who are interested in or who are ignorant of missionaries should read, thankful for having seen this knightly soul.

GRACES VOUCHSAFED IN A CHRISTIAN LAND

LORD! with what care hast thou begirt us round!
Parents first season us. Then schoolmasters
Deliver us to laws. They send us bound
To rules of reason. Holy messengers;
Pulpits and Sundays; sorrow dogging sin;
Afflictions *sorted;* anguish of all sizes,
Fine nets and stratagems to catch us in!
Bibles laid open; millions of surprises;
Blessings beforehand; ties of gratefulness;
The sound of glory ringing in our ears;
Without, our shame; within, our consciences;
Angels and grace; eternal hopes and fears!
Yet all these fences, and their whole array,
One cunning *bosom sin* blows quite away.

George Herbert

AN INTERVIEW WITH DR. JONES, OF INDIA

A DISTINGUISHED visitor to this country just now is Rev. J. P. Jones, D.D., president of the American Board's Theological Seminary in Pasumalai. Dr. and Mrs. Jones arrived in Boston about the middle of April, and after a few days in that city went on to Oberlin, where they will spend the next few months.

Dr. Jones's work in India covers thirty-five years—a generation—and when he tells of the contrasts between India's life and thought today and the conditions he found thirty-five years ago, it seems that while it may be impossible "to hustle the East," the East is nevertheless capable of making marvelously rapid progress on its own account when once the start is made.

Asked about the attitude of India toward the British government, Dr. Jones pointed out that the unrest is twofold—political and racial. In political matters the people are better off than is generally known. They really have a non-official balance of power. In the provincial legislatures they have the majority of votes and can, if they choose, outvote the government. They have shown wisdom and restraint in the use of this power, so that though the vice-regal council has power to veto the acts of the provincial legislatures, it has very seldom been necessary to use the veto.

THE QUESTION OF WAGES

Dr. Jones called attention to one point on which Great Britain is often misjudged—that of the benefit gained from India. Many people believe that the English government derives an immense revenue from India; that the country is exploited, as it were, for the benefit of the empire. "This is not true," said Dr. Jones. "Great Britain derives not a penny of subsidy from India; never has, never expects to. What she does get is a place where her ambitious young men can go and develop their talents and the country at the same time, and she also gains opportunities for the investment of English capital in industrial and commercial enterprises."

With reference to the often heard comment that the salaries paid Englishmen in India are absurdly high, Dr. Jones said he did not consider them too high. The civilian may possibly reach $10,000 a year at the very highest point, at seniority. If he is uncommonly clever and becomes a member of the government, his salary may run higher yet; but this privilege comes to only a few. On the other hand, the fact that the native in the service is paid as highly as the Englishman in the same office did not seem to Dr. Jones either just or wise, since the Englishman, in order to stand the tropical clime and to do good work in India, must have frequent home furloughs and visits to the mountains, and must incur many other expenses incident to his life of expatriation such as the native Indian neither needs nor cares for.

In America the holder of a college degree often works in professional service for wages no higher than and frequently not as high as those received by a skilled artisan. In India this is not so. The educated man commands many times the sum paid to the artisan, however skilled he may be; and this even though the Indian workmen are wonderfully clever, having inherited through many generations a skill and a patience which are an invaluable asset in their industrial life.

AS TO RACIAL UNREST

Of course we asked Dr. Jones about the Indian troubles in South Africa, Australia, and Canada, and his explanation was logical and conclusive: "The Indians," he said, "are a part of the British empire. They came into it through no wish or act of their own, but they are there. The white man,

with his arrogance, his aggressiveness and enterprise, took the brown man in hand and taught him ideals of manliness, of self-respect, and of self-assertion—in brief, sought to make him a brown edition of himself. 'Now,' the Indians say, 'you have made us British subjects, possessed of many of your own ideals and ambitions, but nowhere else in the British empire will you grant us the privileges and elementary rights of citizens or of subjects. Any British citizen can come to India and engage in any occupation he pleases and enjoy the fat of the land; but Indians are denied the right to live and work in Canada, in Australia, in Africa, and in other parts of the British empire. In South Africa they are treated with the contempt and cruelty which the white man is wont to heap upon them.' Naturally the Indian members of the empire resent such conditions, and this resentment grows as their manhood and self-respect increasingly assert themselves. And this tends to unite the various classes, since high castes and low castes alike feel the indignities offered the Indian who tries to enter other sections of the empire." It is hardly possible to over-emphasize the present gravity and importance of this problem. It even threatens the integrity, if not the continued existence, of the British empire. The fact that the Viceroy of India is in hearty sympathy with the Indian point of view, so far as South African outrages are concerned, and is defending the rights of his subjects in that land is a balm to their feelings but does not greatly alter conditions or remove the source of the racial unrest.

CONTRASTS OF THIRTY-FIVE YEARS

In the Christian community of India the thirty-five years since Dr. Jones first knew it have brought a wonderful numerical increase, the number of communicants in churches connected with Protestant missions in 1878 being a little under 100,000; while in 1912 it was over 568,000 in 6,308 churches, and in a Protestant Christian community of 1,617,000.

The years have also brought a remarkable growth in Christian unity. In times past it was every mission for itself, the various boards neither understanding nor caring much for acquaintance with each other. Now mission federation and corporate union are the order of the day. The Mott conferences have emphasized and greatly forwarded this spirit of unity. The National Missionary Council, which held its first meeting in Calcutta last February, eight provincial councils, and a host of other similar organizations all make for unity. The whole country is being studied with reference to its strategic occupation, boards later in the field being assigned territory which was formerly claimed by older societies. The Committee of Occupation, which is headed by the Metropolitan of India, plans for the distribution of territory and responsibility. Missions of various denominations now reveal mutual appreciation of one another's special qualities and an admiration for each other's strong points which is very different from the situation thirty-five years ago.

The Indian church, too, is coming to its own. Its members are being given a dominating power, not so much as in China and Japan perhaps, but far more than in previous years and as much as is wholesome for the present time.

THE LEAVEN

One especially interesting change the years have brought about is the leavening of Indian life with the Christ ideal. Years ago the Hindu said, "We do not care for your Christ, but your Christianity has something admirable in it." Now they say: "Your Christianity is a Western religion which does not appeal to us Orientals, but your Christ we honor.

He is an Oriental like ourselves; we admire him." A monk attached to the famous monastery of Madura, whose head is said to be the most sacred "Incarnation" in South India, said to Dr. Jones, "You know that we Sivites have placed the image of Vishnu, the god of our rivals, in our monastery, and we shall soon give place to Christ also."

The educated Hindus today look upon Christ as a divine teacher, but his sufferings and death on the cross are a stumbling block to them. Hindu incarnations crushed their enemies. A suffering God is to them an impossibility. The Hindu attitude when they think of the crucified Christ is that of Peter, who said, "Be it far from thee, Lord; this shall never be unto thee." Nevertheless, Hinduism is being strongly influenced by Christian ideals. It is abandoning much of its disgusting coarseness and many of its immoral rites; it is yielding to the spirit of reform and decency. Above all, not a few of its followers are becoming imbued with the spirit of social service, which neither Hindu gods nor saints ever taught or exemplified. The Servants of India Society, started by the Hon. Mr. Gokhali, is not large, but is a veritable philanthropic society. During the last famine its members made a house-to-house canvass in behalf of the sufferers, and raised thousands of rupees in that way—an unprecedented course of activity on the part of Hindus. Such social service is a direct result of the Christian ideals which are dominating Hindu life.

MASS MOVEMENTS AND THE FUTURE

The mass movements into Christianity, of which we hear many accounts, seem to Dr. Jones another instance of the growing dynamic of the Christian faith in India.

When such crowds are moving towards our faith no one supposes that they are always impelled by lofty motives. Indeed it is as difficult as it is futile to scrutinize their aims and purposes. If one were endowed with omniscience he could find among them men of all sorts of motives and of no motives whatever. Some would be found meanly sordid, others seek general betterment and promotion, while some are pressed by mighty soul yearnings and spiritual unrest. Some blindly follow on with the crowd, and feel that no condition which the change of faith may bring can carry them to deeper depths of soul poverty than that which now engulfs them. "We have therefore ceased to scrutinize motives as they seek enrollment in our congregation. We only ask them to give up their heathenish practices, to accept instruction at our hands, and to drink in freely of the gospel message which is presented to them. They may never develop into very satisfactory Christians; but we train their children in our schools, and they put on a beauty of life, of faith, and of character which brings us ample reward for all our service.

"Looking back at these many years of happy service in that land, I have found rich and sweet reward in a thousand ways—in seeing many souls converted, in a rapidly developing church, in a growingly efficient Indian Christian agency, in the onward march of the spirit and the ideals of Christ in all the institutions and movements of the land. I may not now be as sanguine as I once was of the *speedy* triumph of our cause in India, for I know now, better than ever before, the mighty forces that oppose us there. But I never was so thoroughly convinced as at present that that greatest of all lands and peoples in Asia will ultimately crown Jesus as its King, and will in Christ's own time bring as trophies to his feet its wonderful treasures of love, of richest piety, of marvelous thought, and of tropical ardor. Thrice blessed is any man or woman who can have even an humble share in bringing to pass that glorious consummation."

Photo by Mrs. Rose F. Beals — *Honorable Mention*

THE TEMPLE OF GANPATI IN WAI, INDIA

Photo by Mrs. Rose F. Beals — *Honorable Mention*

THE "NEEDLE'S EYE" — A GATEWAY IN WAI

Photo by Mrs. Rose F. Beals — *Honorable Mention*

ALONG THE BATHING GHATS OF THE SACRED KRISHNA RIVER, INDIA

Photo by Mrs. Rose F. Beals — *Honorable Mention*

A MISSIONARY CONVEYANCE IN INDIA

"FATHER" PIXLEY

THE death of Rev. Stephen Clapp Pixley on February 21, at Durban, removes the oldest name from the missionary roll of the American Board. Born at Plainfield, Mass., June 23, 1829, he was graduated from Williams in 1852 and from East Windsor Theological Seminary in 1855. On October 18 of the same year he married Louisa Healey, of Chesterfield, Mass., and sailed a week later for the Zulu Mission, where his sister, Mrs. D. Rood, had preceded him seven years before. After a period at Amahlongwa and Amanzimtoti he succeeded Rev. D. Lindley at Inanda in 1873, and there resided till his death. He helped in the translation of the first issue of the Zulu Bible in 1883, and conducted the work through the press. Though changes in methods and the passing away of his associates, especially his devoted wife, who died in 1900, gave the dear old man a sense of isolation and loneliness, yet he held to his post, preaching at station and outstation services and helping in the religious work of Inanda Seminary. At the close of fifty years of service, in 1906, the mission celebrated his jubilee, and a pleasant feature of recent annual meetings has been the recognition of "Father" Pixley's birthday, which usually occurred during the sessions. Since Mrs. Pixley's death the eldest daughter has faithfully cared for her father. Another daughter is an esteemed associate on the Inanda Seminary staff. Three other children reside in America.

Rev. C. H. Maxwell, of the Zulu Mission, who is now in America, has written for us the following words of appreciation:—

"My first annual meeting with the Zulu Mission was Father Pixley's fiftieth. His history was reviewed and he was much touched by our gift of an armchair, but said that he considered himself the subject of generous partiality, for he had never before heard the Zulu Mission tell any one to sit down and rest. For eight years thereafter he still showed interest in all that was going on, and did not hesitate to express an opinion on mooted points.

"My recent visits to Northampton and Southampton, Mass., have proved that a deep interest in Mr. Pixley has been maintained near his boyhood home through this fifty-eight years' stretch of absence.

"Whatever he may have felt or have been at other times during the changes in theology and policy which sixty years must bring to an active mission, I found him throughout my association with him, in the closing chapter of his life, sweet in spirit and without desire to impose the past upon the present. Yet notable among his Christian possessions was his fidelity to conviction as well as warmth of heart and kindness of spirit. He fought a good fight, as near the front to the last as strength allowed, and cheered on others until his end.

"And now the familiar face and voice shall appear no more in the circle of his colleagues. Mission meetings were always closed with his benediction; he has given his farewell blessing. He has moved out of his decaying earthly tabernacle into a building of God. 'He that sitteth on the throne has spread his tabernacle over him. He shall hunger no more, neither thirst any more; neither shall the sun strike on him nor any heat, for the Lord that is in the midst of the throne shall be his shepherd and shall guide him into fountains of waters of life: and God shall wipe away every tear from his eyes.'"

CONGREGATIONALISTS AND THE PHILIPPINES

IN spite of differences of opinion at home as to the Philippines and their relations to us, it is beyond doubt true that the men who know the situation best would agree that the floating of our flag there was ordered of God, was one of his acts in the progress of his plan.

The presence of the Stars and Stripes there sounded the death knell to ignorance and superstition, and ushered in the dawn of education and liberty. It did not mean the holding in slavery a weak and subject people. The inhabitants of the Philippines under the American flag have had greater possibilities for advancement along every line than any subject people under any great nation in the history of the world. The flag has meant peace, prosperity, protection, and liberty. It will float there till its mission is fully accomplished and His plan carried out.

The Protestant Church of America early saw its opportunities, privileges, and duty to the islands, and promptly undertook to put into the hands of the people the open Bible, the groundwork and foundation of truth and greatness. The evangelical forces going there to operate wisely conferred and divided the field to economize time, effort, and funds, and to prevent overworking some sections and neglecting others. This division of the field resulted in the Congregational Church becoming responsible for the evangelization of Mindanao, the other evangelical churches assuming the task in the northern islands. While greatly interested in the work of the Kingdom there, we are especially interested in Mindanao, our own charge by agreement.

Mindanao is the great island in the south. It has a coast line of 1,500 miles, and with the small islands immediately south comprises about one-third the entire land area of the archipelago, or about 35,000 square miles. This land is richest in valuable timber and for agricultural purposes of all the islands, and is bound in the future to be the home of great enterprises and centers of civilization. With rare exceptions the thermometer stands between 75 and 95 the year round, though

ONE OF THE MUNICIPAL BUILDINGS, MINDANAO

It contains the offices of the Governor, the Treasurer, and the Presidente. In the rear is the post office

A GROUP OF MANSACAS FROM CROWHURST PLANTATION

the heat is oppressive because of the great humidity. The rainfall is abundant, averaging about 70 inches per annum.

The people of our field, however, interest us much more than soil, climate, rainfall, etc. They may be divided into three great divisions, namely, *Civilized Filipinos, Moro Mohammedans,* and *Pagans*. The civilized Filipinos occupy the northern and northeastern shores from Dapitan on the north to Mati on the east, and number probably over 100,000 souls. They have established themselves on Mindanao, but are people from the northern islands, such as Leyte, Bohol, Cebu, and Negros. As a rule they are not found far from the shore, say from five to ten miles. They present a great, ready harvest field, tired of the shams and forms of Romanism, waiting for the Congregational Church of America to send pastors and teachers of the Word of Life.

The great Moro field embodies the Cotobato and Llanao districts and the Zamboanga peninsula, with the adjacent small islands southward, namely, Basilian and the Sulu Archipelago. It is doubtless the largest and hardest field in the islands. The population runs to between 300,000 and 400,000. The Moro is the known fighter. His hand is against every man. He respects only the arm of Mohammed and the arm of force.

Next to the absolute pagan he stands in need of the gospel. There is no hope for him except through the cross —a change from carnal to spiritual; through that change the Moro would doubtless be one of the greatest factors for good in the islands. The people who can fight well can love much, both their neighbors and their Master. Cowards are of little use in temporal or spiritual affairs. This great field of Mohammedan Moros has waited in mute silence for the Congregational Church of America to give it the "Bread of Life," yet fifteen years have swept by and not a single school, dispensary, chapel, or worker has been placed among them by the Congregational Church.

The great pagan field is in the Davao district. It is composed of the shores of the Gulf of Davao and the interior east, north, and west of that gulf. It is the home of the following wild tribes: Atas Bagobo, Bilan Bukiduon,

Calagan, Calaman, Mandayan, Manobo, Mansaca, Samal, and Lagacolo. Besides these tribes living in the district of Davao there is another wild tribe, the Subano, whose home is on the Zamboanga peninsula, which is said to be about 10,000 strong.

Some of the tribes mentioned are again divided, but this is a working classification. All these tribes are purely pagan, many of them head hunters, slaveholders, human sacrificers, and some said to be semi-cannibals. The total number of these tribes put together probably reaches in the neighborhood of 200,000. Among them our church has established a small mission, but it is not reaching yet one per cent of the people. The small mission has done and is doing a good and important work, but aside from this little mission to the pagans our church has failed utterly in doing its part of the work in the Philippines.

Fifteen years ago there was, by mutual agreement of the evangelical forces operating in the islands, committed to our care the largest, hardest, truest, and best mission field in the archipelago. Today that field is the most grossly neglected of all. Should the Stars and Stripes soon be removed and American protection withdrawn from the islands, the saddest bit of history connected with our flag and missions in the islands would be the neglected field of the American Board. Of the thousands of civilized Filipinos intrusted to you, next to nothing has been done; for the 400,000 Mohammedan Moros absolutely nothing done, and less than one per cent of the possible 200,000 pagans even seen.

In spite of all our wonderful machinery, our records and history in other parts of the world, we cannot but be ashamed of the neglect of our own. A half a million Mohammedan and pagan people under our own flag, put directly under the care of the Congregational Church of America, have never heard a Christian prayer, seen a Christian church or a Christian missionary.

Enough of the past. But what of the future? We trust this year of 1914 will see our church come forward to the call of duty and come into its own, and no Moro, Filipino, or pagan wait in darkness and the shadow of death, worshiping idols, birds, noises, or unknown gods under our starry flag.

IN PING-YANGFU, SHANSI, CHINA

This picture, loaned the *Missionary Herald* by the China Inland Mission, of London, shows the destruction of temples going on in China. Often the idols, as well as the temples, are thrown down and demolished

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR APRIL

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1913	$19,582.12	$2,708.95	$949.60	$1,384.35	$5,000.00	$2,574.00	$32,199.02
1914	16,949.09	5,024.90	983.36	933.34	2,564.80	2,514.00	28,969.49
Gain		$2,315.95	$33.76				$3,229.53
Loss	$2,633.03			$451.01	$2,435.20	$60.00	

FOR EIGHT MONTHS TO APRIL 30

1913	$191,898.69	$23,355.20	$12,663.16	$120,643.52	$34,500.00	$15,375.54	$398,436.11
1914	190,150.41	27,944.68	9,444.99	115,839.15	6,564.80	15,601.18	365,545.21
Gain		$4,589.48				$225.64	
Loss	$1,748.28		$3,218.17	$4,804.37	$27,935.20		$32,890.90

THE STATE OF THE TREASURY

THE constituency of the Board should realize the serious condition of our finances. The falling off in receipts from legacies and maturing conditional gifts continues from month to month, and now has reached a point where the deficit causes real anxiety. Hitherto donations from churches have run about even with last year, but a drop of $2,633.03 in April now stares us in the face. The only bright spot for the month is the gain of $2,315.95 in the individual account, a splendid gift of $2,000 from a friend in the Plymouth Church, Minneapolis, helping out materially. The table above shows a total shrinkage over 1913 of $32,890.90, and this in a year when the budget will exceed that of former years. Considering the debt of $11,000 carried over from last year, the increase in appropriations and the decrease in income to date, it appears that we must secure between now and September 1, $60,000 more than we secured during the same period in 1913. To conceal the truth that the officers of the Board are gravely concerned over this situation would be neither frank nor wise. The churches and individual friends should know the facts, and should know them in time to rally to the support of the treasury. The churches have given a splendid response to special appeals for new work in Albania and Shansi; but from now on we must all concentrate upon the general fund of the Board for the payment of the salaries of the missionaries and for the conduct of the work already under their hands. We ask all who read these words to make the treasury of the Board a special object of prayer.

THE ANNUAL MEETING

A splendid committee of forty-two, half of them women, with Mr. F. E. Bogart as chairman, have the ar-

rangements well in hand for the Annual Meeting of the Board in Detroit, October 13, 14, 15, and 16. On the evening of May 1 the committee met for a banquet with thirty other representatives of the Congregational churches of Detroit. One of the secretaries was present to unfold from our standpoint the details of preparation, but everything was found to be so well planned that little remained to be done except to dwell upon the world-wide significance of the Board's work. The committee has decided to invite every home missionary pastor in Michigan to be its guest for this Annual Meeting. This is a splendid arrangement, for it will give the home missionary pastors and churches contact with the Board which will be inspiration to them and help to us. Plans for the program are taking shape. Missionaries will be to the front, as has been true in late meetings, and the program will consist largely of the presentation of missionary experiences and problems all over the world by missionaries themselves. Plenty of time will be allowed for free discussion and business. The sermon will be preached by Rev. Dan F. Bradley, D.D., of Cleveland, and the communion administered by Rev. A. J. Lyman, D.D., of Brooklyn. The devotional services will be conducted each day by Prof. E. I. Bosworth, D.D., of Oberlin. The deputation to India will report, and a memorial service in honor of the late Pres. Samuel B. Capen will be a feature of one evening. The Pontchatrain Hotel has been selected by the committee as the official headquarters. As this hotel is quite crowded, it will be necessary to reserve accommodations in advance. At this time it looks as though one of the most profitable Annual Meetings in the history of the Board is just ahead. Pres. E. D. Eaton, the Vice-President of the Board, will of course preside, and Dr. Huget, pastor of the entertaining First Church, will give the address of welcome.

IMPORTANT BOOKS FOR STUDY CLASSES

BY PRESIDENT FAUNCE AND SHAILER MATHEWS

For years we have talked about "united campaigns." In 1914–15 we are really to have one! With the slogan, "Christ for every life and all of life," and "The Social Force of Missions" as the great central theme, all boards—home and foreign, general and women's—will work together to present the missionary enterprise in its most compelling form. The timeliness and attractiveness of the theme are obvious to all who know how generally the most earnest people in our churches are thinking in social terms.

It is impossible to give here a complete list of the excellent text-books and supplementary material which will be available. (A complete catalogue of supplies will be issued September 1.) But mention should be made of the books upon which the Educational Department of the American Board will base its plans and appeal.

First in the list stands "The Social Aspect of Foreign Missions," by President Faunce of Brown University, soon to be issued by the Missionary Education Movement. Dr. Faunce's recent extended tour through the Orient, together with the charm of his literary style, makes certain a book of unusual interest and power. We have had the privilege of reading the book in manuscript form, and pronounce it first-rate. It is bound to be a great factor in missionary plans next season.

"The Child in the Midst" is the attractive title of the book written by Mrs. Labaree, of Persia, for the United Study Committee of the Women's Foreign Boards. It presents one of the most urgent social problems of the day, the condition of children in non-Christian lands, and will attract all thoughtful students.

A third book, briefer than the first two, is being written by Dr. Shailer Mathews and is designed especially for discussion by groups of busy men, who will be glad to read a compact, four-chapter study of "The Individual and the Social Gospel." A book by Dr. Mathews needs no commendation.

These text-books, with supplementary "helps," equally attractive home mission studies, programs for mid-week and young people's meetings, sermon suggestions for pastors, special pamphlets for workers with children, and suggestions for programs in the Sunday school, furnish material abundant enough to challenge the most wide-awake leader.

MAKE YOUR PLANS NOW

Now how shall we use this material? For our part we propose to send out early in September a special pamphlet to all Sunday school superintendents and to our long list of leaders. This will give a popular account of the great social features of the American Board's work to supplement the text-books. It will suggest ways of using the books and pamphlets in study classes, and will offer three or four brief programs for the Sunday school hour or the young people's society. Some special investment will be suggested also for the gifts of the Sunday schools. The country and the phase of work will be announced later.

For your part, why not plan now for the campaign in *your* church? Get a copy of Dr. Faunce's book and read it during the summer. A longer reading list might include Dr. Barton's "Human Progress through Missions," parts of Dr. Dennis's "Christian Missions and Social Progress," and for general background Professor Rauschenbusch's "Christianity and the Social Crisis." Watch the popular magazines for articles relating even indirectly to the subject and save all available pictures for future use.

As you read map out a plan that will meet the peculiar needs of your church. We would suggest:

1. A study class of selected leaders, largely Sunday school teachers, to meet early in the fall for seven or eight weeks to study Dr. Faunce's book.
2. A home reading circle of all Sunday school teachers to read the book with their classes in mind, selecting good story material, forceful facts, and illustrations for supplementary class use.
3. In classes of senior young men and women the setting aside of the regular lessons for a period of weeks and the substitution of the text-book.
4. Presentation of at least three brief programs before the whole school during the opening exercises.
5. Special programs in the young people's meeting or church prayer meeting.

Our lists of local church leaders, especially of Sunday school missionary superintendents, are very incomplete. We shall be glad to get in touch with leaders who would like to receive the full announcement of plans in September.

THE NEW MAPS

The Board has ready for distribution a new and thoroughly up-to-date set of hand maps of its missions. One plate shows the whole world, with mission fields indicated by special markings. Other maps of separate countries show railroads, cable and steamship lines; mission stations and outstations and other important cities, mountains, and rivers are correctly given; the rearrangement of the boundary lines in the Balkan States is carefully indicated—in short, they are indispensable to a good understanding of mission work today. They are printed in four colors on coated paper, bound in pamphlet form, and may be obtained from Mr. J. G. Hosmer, 14 Beacon Street, Boston, for fifteen cents each.

FOREIGN DEPARTMENT

INDIA

Rapid Growth of the American College, Madura

A recent letter from Rev. W. W. Wallace gives a most encouraging story of present conditions in this, the highest educational institution of Madura Mission:—

"The Students' Hostel, the first story of which was built five years ago and which has been overcrowded, is now completed, and the students rushed in to occupy it as soon as the floors were laid, while the scaffolding was still standing. It accommodates eighty students, forty of whom are Christians and forty Hindus. It has two kitchens and two dining rooms and a room 17 feet x 34 feet which is used as a library and reading room and a place for social and religious gatherings. The building as a whole cost about $12,000, half of which was given by the government, about $1,000 by Indian friends, and about $5,000 by the American Board. The students themselves collected about $125 for furnishing from friends in their own villages.

"The college football team won the trophy for intercollegiate competition this year. Hockey has been introduced, and our youthful team competed successfully with the Reserve Police, the South Indian Railway, and the English Club teams.

"The Indian students take very naturally to Western sports, though they spend very little money on these outside interests. The college budget for athletics amounts to only about $100 a year. Crowds attend the matches, but there are no gate receipts and almost no expenses. All the year round our gymnasium is the open air. The Hostel stands close to the People's Park, where we have football and hockey fields, and a big well twenty-five feet in diameter furnishes water, by means of a windmill, for a shower bath after the evening exercise.

"The rising popularity and influence of the college are seen from the fact that in less than four years the enrollment has increased 400 per

NEW HOSTEL OF THE AMERICAN COLLEGE, MADURA

cent. Four years ago it was a problem to get students; it is now a problem what to do with them. The Madras government is coming handsomely to our aid. His Excellency, Lord Pentland, governor of Madras, recently paid us a visit, and the following is what he wrote in the visitors' book:—

"'It has been a pleasure to me to pay a visit to this college, which seems to have struck its roots deeply and widely in the educational life of this part of the Madras Presidency and to be still growing vigorously.

"'The buildings and surroundings of the college, the Hostel which has been built, and the scheme for extension which is now under consideration are evidence that the principal and his staff and the American Mission authorities wish to keep this institution abreast of all modern needs, and I trust that it may have before it as it has in the past a career of usefulness and distinction in the noble work of education.'"

AHMEDNAGAR BOYS OF THE SOCIAL SERVICE LEAGUE

Helping to treat the children's eyes

*

Indian Boys in Social Service

It has often been said that the keynote of the twentieth century is service. The success of the Boy Scout movement shows how thoroughly boys have become imbued with this spirit, and it is by no means restricted to the Occident; it is everywhere. The Social Service League organized by the boys of the American Mission High School at Ahmednagar, under the leadership of Mr. W. S. Deming, represents all layers in the social strata, yet all are loyal to this common cause. Three boys visit the government hospital at specified periods, performing voluntary services such as reading or writing letters. Two other boys regularly wash the sore eyes of children with a medicinal solution. Two others have regular classes in wrestling and gymnastics. One Hindu boy teaches a poetry class, while another Brahman youth has been conducting a voluntary Marathi class in his own house. A certain Mohammedan lad reads the daily newspaper to an attentive group of listeners. Another member of the club has made himself useful during the plague epidemic by persuading people to move out of the danger zone. The boys are occasionally called upon to perform united service, as in preparing exhibitions or arranging celebrations. But it is the spontaneous individual effort that is most commendable of all, since it reveals the boy's sincere desire to be loyal to others. One boy took a sick man to the hospital, partially paying for the *tonga* with his own money.

Of course the greatest stress is laid upon village work, where the need is most urgent. During the vacations the boys find ample opportunity to teach, read aloud, write letters, amuse the children, and exercise a healthful

influence in the community. In a recent short vacation one boy taught a village class in Marathi, another a Sunday school class, a third read aloud daily, a fourth wrote letters for a number of people, while still another collected over fifty books for a poor boys' library. A unique thing about it is that the Hindu and Mohammedan boys are equally enthusiastic with the Christian boys.

Mr. Deming, whose story we are quoting, believes that this spontaneous service by loyal school boys is helping to counteract the unfortunate tendency of segregation. It has also forged a link between theoretical education and practical every-day life. Through social service, too, the boys are gaining a larger viewpoint. They are beginning to realize that the peculiar sphere of religion is a personal relation which is thoroughly compatible with other community interests.

⚜

The Rising Hindu Farmers

Rev. E. W. Felt, of Vadala, writes:—

"In Bhenda, a little village about ten miles from here over the roughest road imaginable, there is a school composed almost entirely of farmer boys. The teacher is 'no great guns' as a pedagogue, but he is easily the most influential man in town in some matters. Whereas a few years ago every one went to the Brahman clerk to get a petition written or any government work done, now they come to this teacher for most matters. He never takes bribes and looks after their interest. This school is their school as well as the school of the Christians. Their boys sit happily beside those of low caste Christian fathers.

"A month ago, when a new church was organized in that village, the farmers were the main movers in its organization, and the headman of the village gave five rupees, or $1.66, a good deal of money out here, toward its support. This desire for better things leads the farmer into conflict with the old Hindu system, in which the Brahman was everything and the farmer was strictly under his surveillance and care. A society has been formed called 'The True Society, or Society of Truth,' whose cardinal principle is the throwing off of the Brahman yoke, the refusal any longer to call in the Brahman priest at all of the sacred times, such as marriage and death, and the adoption of a sort of Unitarian doctrine. All this section of the country was greatly stirred some weeks ago by the announcement that the farmers of a near-by village who belonged to this society were to become Christians in a body. It turned out that they made as a condition of their taking this step the keeping of caste. And so for the present nothing will probably come of all this smoke. Yet there is smoldering fire ready to burst to flame. One day the head men of three villages, two of them in our district, sat here and told me that they were of this belief. How God is working in ways of which we know little to bring these farmers into his Kingdom! At any moment a great mass movement fraught with great opportunity and grave problems may take place.

"What is the place of our Vadala Boys' School in this ferment? It is the answer to this question that stirs my soul and makes me long to stir yours also. It is clear that for such a mass movement upward these people need leaders. There are a few, a very few, of whom the chief is Mukindrao, who edits a little paper of protest against the Brahman and who sends four Hindu and Mohammedan boys to our school. But they need leaders steeped in Christian thought and living. Only to our Vadala Boys' School can they look for them. And they are beginning to come here. About three years ago the Hindu boarding department was opened, with a few boys present. They board with a woman of like caste in the village, but live with our Christian boys in the dormitory, having

A PAGE FROM TALAS

1. Mission compound. 2. Mt. Argeus and foothills, village of Eunderlik. 3. Remains of Seljoukian tomb. 4. A Cesarea Mosque

a separate room, and in all other ways being one with them. Now there are eight boys who come from different villages and out of different castes.

"Of course these are not many. It is just the beginning, but there is every sign that the number will grow. Besides these eight, a number of boys walk two to three miles from near-by villages, and there are a large number in the school from Vadala itself. Out of the graduating class this year goes one Hindu farmer boy, one Mohammedan, and one member of the rich Jain merchant caste. All know their Bibles thoroughly. All feel that Christianity is their religion as much, probably, as their own. They will enter the Christian high school of our mission in Ahmednagar, to be another four years under Christian influence. They are to be the leaders of their people, without a doubt.

"We are soon to have a play about Paul, acted by the boys in one of my Bible classes and written by one of the teachers. This Hindu and this Jain boy will take part in it before all the Hindus who will come. At a Christian Endeavor rally one night some time ago the Jain boy gave a Christian talk. Whether they come out openly as Christians is secondary to the plain fact that they are becoming Christian save in name."

ALBANIA'S NEW RULER AND HIS WIFE

THE BALKANS

Albania's New King

A recent letter from Rev. P. B. Kennedy, of the Board's staff in Albania, has the following pleasant item:—

"This morning (April 8) Mrs. Kennedy and I had a pleasant and profitable interview with the Prince and Princess of Wied, Albania's new rulers. They impress us as being true and noble leaders under God for this oppressed Albanian people. Please join in upholding their hands with your prayers. We extended to them the cordial greetings of our American constituency."

Testing Time in Strumnitza

A letter has just been received from W. C. Cooper, of Salonica, Greece, telling in detail of the relief work done in Macedonia during the past winter. He also tells of the terrible slaughter of non-combatants which took place in city and village alike between and after the two wars, but he goes on to speak of the fine way in which the Protestant Christians bore themselves throughout. He says:—

"As for pillage, one might truthfully say that the people took part in it almost universally. Almost the only people who did not kill or steal were our Protestant Christians. I myself saw last summer apparently whole villages hauling plunder in ox carts from deserted Turkish houses, and rejoiced to know that in these same villages our people stood true to righteousness in spite of the solicitations of their neighbors. True it is that eleven of

our 239 communicants in this plain (Strumnitza) took part in plundering, much to our shame and sorrow, but we rejoice in the 228 who withstood temptation.

"Those who sinned were disciplined, and we have reason to believe that no

A GROUP ON THE CRETIC

Dr. and Mrs. Capen in the center, Miss Capen in front of her father, Miss Tavender, of Aintab Hospital, behind Mrs. Capen. The young man at Miss Capen's right is Mr. Jahn, Dartmouth's representative in Mardin; Miss Bodman at the left of the picture

stolen goods are now in their possession, they having returned same where the owners could be found and paid into the relief fund for the things which had no owner. Some lost their stolen goods immediately, they being taken from them by stronger thieves. The public discipline which we gave will, I am sure, be a lesson in ethics to many both inside and outside the church.

"Moral principles are pretty much beclouded in the minds of these people. Twenty years of organized brigandage in the name of liberty have not served to clarify the moral atmosphere. The saddest case was that of one man who went with a group of plunderers and was present giving consent when three men were murdered. He seems really penitent, but I felt myself unable to decide whether to take him back without his doing something for the widows and orphans, and so we laid his case over for consultation with other missionaries."

TURKEY

Wheat Raising at Oorfa

We clip the following from the industrial report for 1913 of the Board's mission at Oorfa, Central Turkey. The report, signed by Mr. F. H. Leslie, presents a strong argument for the industrial side of mission work, saying that in a region where poverty is chronic and starvation often near, the Oriental needs to be taught to *produce* commodities, and to learn by experience that it is as desirable to be able to make better roads, bridges, buildings, etc., and to raise plentiful crops, as it is to acquire a classical education.

One example of this kind of teaching is illustrated in the paragraph quoted:—

"Good climatic conditions and the absence of the locust plague resulted in the mission's gaining 2,976 bushels of grain as its share from the sowing of 414 bushels. After providing the orphanage and school for the blind with about a year's supply of grain, there is a surplus of 1,600 bushels for sale; but as the lack of any adequate means of transportation limits the market to the local demand, there is little chance of realizing much from the sale of this surplus. We now have 818 bushels of grain sown and the prospects are good for a fair crop in 1914. We have steadily pushed our case to secure title deeds to these farming lands and are daily expecting a favorable order from Constantinople. The building of the new Bagdad Railway near these lands greatly increases their value."

Boy Scouts in Smyrna

Rev. S. R. Harlow, of the International College in Smyrna, in Turkey, tells enthusiastically of the good influence of the Scout movement in that institution. He says:—

"The student body of the International College numbers over four hundred and is made up of more than a dozen nationalities. Boys have come

from Greece, the Islands of the Ægean, India, Asia Minor, and, as well, there are sons of American professors and English merchants of the neighborhood. Last fall was organized the first patrol of Scouts, and at once we found that so many boys wanted to join that we were forced to limit our numbers and allow only boarders to enroll. At present we have three patrols, united in one troop, under a Scout Master and two assistant Scout Masters. There are forty Scouts in the troop. In these three patrols ten nationalities are represented, all working and playing together as brother Scouts. The patrols are called the Arrow, Bow, and Star Patrols. The Arrow Patrol uses the English language, the Bow Patrol uses Greek, and the Star Patrol Turkish.

"Near the college grounds there is fine scouting country through which runs a little stream, and over it lie the huge ruins of ancient aqueducts. Here the Scouts love to build bridges and camp. The neighboring country offers some fine 'hikes.'

"Not only are ten nationalities represented in our troop, but three distinct religions—the Christian, Jewish, and Moslem, and the Christians come from as widely divergent types of Christianity as the Roman Catholic, the Greek Orthodox, the Gregorian, and the Protestant branches of that faith. It is of deep significance that these boys stand side by side and, with their hands at the Scout salute, repeat together the Scout pledge:

" 'I promise on my honor that I will do my best: to do my duty to God and my country and to obey the Scout law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight.' "

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JAPAN

Honors to Mr. Clark

Writing from Miyazaki, Japan, Rev. C. M. Warren tells of a gratifying tribute paid to Rev. Cyrus A. Clark, for many years a devoted worker in Miyazaki. Mr. Warren says:—

"When it became known in town that Mr. Clark was to go to the United

TEN NATIONALITIES IN ONE SCOUT TROOP

Members of the Arrow, Bow, and Star patrols, the first International College troop of Boy Scouts, in Smyrna, Turkey. Left to right: French, American, Armenian, English, Jewish, Greek, Polish, Turkish, Scotch, and Austrian

PROVINCIAL GOVERNMENT BUILDING, MIYAZAKI

In which the meeting in honor of Mr. Clark was held

States on furlough, the men of the prefecture got together and said they wanted to give Mr. Clark an appreciation meeting before he left. He decided rather hurriedly to sail within ten days, so the meeting had to be got up very quickly; but in spite of the fact that it is the busy time of the year for the schools and for some other offices, and in spite of the hurriedness of it, the fact that 150 of the biggest men of the prefecture gave up four hours of a busy afternoon to it shows that they were in earnest in their appreciation.

"The governor, a Christian, was in an unofficial capacity one of the prime movers. The committee of twenty-five which made the plans met at the prefectural office, and the meeting was held in the prefectural assembly hall. Those present were mostly non-Christians, though there were about twenty Christians among the men (and nearly all the twenty women were Christians). The master of ceremonies was the head of the biggest bank in town. The first speaker was the governor of the prefecture. Other speakers included the mayor of the town, the head man of the county, some of the governor's staff, the principal of the academy, the principal of the girls' high school, the head of the electric lighting company—the only other man besides the governor who is a Christian among those who spoke—the head of the court, representatives of the doctors, of the lawyers, etc.

"After they had finished Mr. Clark was given an opportunity to speak, and he gave them as straight a talk as they ever heard, showing them as much by what he did *not* say as by what he did, what constitutes real value in life.

"The governor led off with a carefully prepared speech in which he hid not a bit his own Christianity, and he spoke of the distinctly Christian part of Mr. Clark's work. We were glad to hear him do so, of course, but when others, non-Christians, also spoke of that we were more surprised. Mr. Clark has done a tremendous amount of work. Over 700 Christians in this province are more due to his work and planning and self-sacrifice than to that of any other half dozen men. But in my opinion it is not that which has impressed them. It is the *man*.

"It was unnecessary for him in his

reply to their greetings to point out the unselfishness of the Christian point of view. They knew that, for they had all these years been reading it in him, the living epistle.

"This honor was entirely spontaneous. So far as I know, this is the only time on record of anything of the kind ever having been done. Of course, there have been several such meetings for missionaries who have been decorated by the emperor or have received official recognition from the central government in some way. In such cases it is almost obligatory upon the local governments to follow suit. But this was done in sheer admiration for the man, his life, his character, and his unselfishness.

"'The inevitable photograph' was taken—several of them, in fact, and others are to be taken of the missionary premises; then they are to collect from all over the prefecture (for Mr. Clark is known all through its borders) expressions of appreciation, songs, poems, etc., and a memorial volume will be published.

"The local papers have for the last few days been full of this, and today appeared a two-column article with Mr. Clark's photo taken as he came to Japan twenty-seven years ago and as he is now. Several of the speeches made the request of Mr. Clark that he try to show the Japanese to the Americans as they really are, the inference being that if they were really understood by the Americans the latter would nevermore have anything but the original warm and friendly feelings towards the Japanese. The expression of Japanese obligation to America and to Americans was frank and cordial."

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How It Seems to a New Man

Rev. Jerome C. Holmes was one of last year's recruits to the needy field of Japan. He has been making good progress with the language and has also begun work. At the time of the holidays, he and Mrs. Holmes spent two weeks with a missionary friend at Hachiman and shared in some of the evangelistic work there. We print a few paragraphs from the letter Mr. Holmes sent describing his stay in Hachiman and the impressions it deepened in his mind:—

"Noda is a little village about six miles from Hachiman, where Christian work has been done only a comparatively short time. Seven Christians are there out of about 1,200 people. They are all men. Paul and I rode out there on bicycles. When Paul went for the first time this fall the children had gathered in the streets to see him, and as he came in on his wheel they were saying to each other: 'Christ has come. Christ has come.' He is coming to that village, but one thinks with pain of the thousands and thousands of villages to which he has not yet begun to come because there is no one to bring him.

"That matter of the need of more workers has been suggested and I may as well speak of it now. I wish I could speak of it as some of the men out here can. The men of our mission are beginning to get almost desperate because of the impossibility of getting new recruits. Of the seventeen ordained men on the field here, twelve are already more than fifty years old. You can see what that will mean in a very few years if new recruits do not come soon. There is no one else in the mission who is near my age, and I am beginning to wonder if I am going to be stranded out here without any one of my own age to help keep me out of trouble. The men who have represented us out here have done a great work, but the spirit of advance is in the air. The men all want to advance, but how can they do it when practically every evangelistic worker is carrying his own and one or two other people's work? The Japanese are calling for more foreigners as they have not done for years, and it seems too bad that we who have the strongest hold on them are obliged to retrench at such a time.

A "LUNCH COUNTER" IN FOOCHOW — BISCUIT VENDER'S STREET STAND

The retrenchment is not of desire but of necessity. Men die and no one comes to take their places.

"Opportunities? Boundless. Last night I had a Bible class of young men from the schools and industrial classes. It was the second time that I had met with them. The first time I met them there were four; last night there were eleven. So far as I know only two of them are Christians. I talked to them—in English—for a full hour, giving a running exposition of John 8: 13–31, solid stuff for boys who know practically nothing about Christianity, but they were very much interested. Such boys, too! They are so attractive, so like young men of their same age at home! I am going to have a good time with that class. I could have any number of such classes in all probability, but I dare not attempt more while I am working on the language.

"Well, I will say no more. My visit to Hachiman gave me a new vision of the possibilities of the work out here, showed me in a new way the fact that the 40,000,000 unevangelized, untouched population crowded into this little island kingdom can be won to God. Can be? Yes, for they are groping for him. They need some one to take them by the hands and direct them toward God. They need some one impelled by the Master's spirit of love to come out and live with them, love with them, and by this powerful witness of life and of love to win them into the Kingdom. Out here we are wondering who it will be who will hear the call and come over into Japan and help us."

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CHINA

A Start on the New Hospital at Techow

The two hospitals at Pangchwang, in Shantung—the Williams Hospital for men and the Porter Hospital for women—have long been needing new and enlarged quarters. A site was secured at Techow, about fifteen miles north of Pangchwang, where eventually the entire station will be replanted.

A recent letter from Miss Myra L. Sawyer, of the Williams Hospital, reports a start on the new buildings. She says:—

"Work is really begun at Techow. The wall has been started and also work on the isolation building, which will serve as a storage place for hardware, etc., and temporary dwelling for those who oversee the work. Dr. Tucker went to Techow for a few days to start the ball rolling. These are busy, tired days for the hospital staff, though happy in the prospect of fulfillment of long-deferred hopes. It falls to us to open the work there and pave the way for the rest to follow—this in addition to the labor involved in planning and building the hospital plant itself. Be much in prayer for us, especially for Dr. Tucker, upon whose shoulders many burdens rest.

"Drawing plans for the isolation building, helping with the writings of the hospital contracts, and the ordering of the many supplies, plans for my training school, the hospital equipment, sick schoolgirls, and new babies coming to nearly all our teachers and preachers in the yard (native), office work, and a few other minor items, serve to keep me out of mischief in the spare moments left after the language study of the day."

The first spadeful of earth on the new site was turned by Miss Clara Bodman, of Northampton, Mass., who represented the Woman's Boards at the centenary in India, and who, with her friend Miss Bridgman, had come to Pangchwang in the course of a tour of the missions in China. Dr. Tucker of this station is supported by First Church, Northampton, and a member of that church has given $1,000 for a heating plant for the new hospitals.

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Sun and Shade in Peking

A letter from Rev. H. S. Martin, of Peking, written shortly after the news of Dr. Capen's death had reached that city, reports the sadness felt by the Chinese as well as by the mission over the loss, and refers to the memorial service held in Peking on the Sunday following the tidings. With reference to his own work Mr. Martin goes on:—

"Life in China grows more intensely interesting the longer one lives here. If one could only be ten men now he might get a few of the tasks done he would like to do. The work around us is prospering. The boys' school in the upper grades has grown from thirty to one hundred in the past two years, and much of the life moves forward in the same ratio.

"What the move towards Confucianism will mean we cannot predict. It has not seemed to influence our work in the least. I cannot help thinking that Yuan is too farsighted to lend his influence to a state religion."

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PHILIPPINES

A Lively Vacation

Rev. Robert F. Black writes from Davao, on the island of Mindanao:—

"There is a feeling of insecurity among the Americans here in Davao. I don't know how much foundation there is for it. They fear that more authority for the Filipino in this district will be harmful to their plantation interests. There is a bit of unrest among the Bilans now that may possibly affect our school at Balutakai. It seems to be due to political agitation. Davao is not affected as yet.

"The ladies of the mission told me that I needed a vacation, and so I went hunting. The planter who was to have been my companion was kept at home by the Bilan scare. I went alone up to our Bagobo school village, Melilla. In the hills about two miles from the village I ran onto a fight between a herd of wild hogs and a twenty-foot python. One of the hogs was crushed, lying at the foot of a small tree. The python was resting in the tree, out of the reach of the tusks of the rescue party. I shot one of the boars and he charged

me, but was practically blinded by blood from his wounds (buckshot) before he reached me. Another shot behind the shoulder finished him. Then I shot the big python in the head. It was a fortunate shot and he gave no trouble. Next I shot the hog the python had disabled. There was a big feast in Melilla that night. I gave two hind quarters to friends in Santa Cruz and brought one ham and the snake's skin back to Davao. I felt rested after my vacation."

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AFRICA

The Servant in the House

A recent letter from Johannesburg, South Africa, shows that the missionaries do not propose to overlook the needs of a class which is too often neglected at home. Rev. F. B. Bridgman writes:—

"When people think of Johannesburg as a mission field there rises the vision of nine compounds with their nearly 200,000 toilers. But there is another 100,000 of whom we hear little. This latter group may be roughly divided into two classes: (1) those employed in the stores, warehouses, etc., and (2) those employed in the great residential suburbs as domestic servants, grooms, and men of all work. Now comparatively speaking, the natives on mines and in town are fairly well provided for as to religious opportunity, but the thousands of natives in the residential areas are destitute of church or school privileges. These are positively the most neglected spiritually of any class in this great city. And the reason? Race prejudice. Our suburban friends cannot get on without the faithful, efficient native servant, who is of course admitted to all parts of the house. They will tolerate horse and cow stables just over the fence; they will endure a dog fancier with twenty or thirty canines howling under their windows; but the very suggestion of a native church in the district raises a howl that makes the dogs hang their tails for shame.

"I have been investigating and reinvestigating this baffling question of how to bring moral and spiritual influences within reach of these suburban natives, beset by temptation on every hand. At the point where I most wished to open work, *i. e.*, in the 'northern suburbs,' I have so far been repulsed, but that does not mean defeat, mind you. In the meantime a most unexpected opportunity came to make a start in the 'southern suburbs,' which was my second choice. Here a veteran missionary to the 'colored' (half-caste) people had succeeded, after endless trouble and litigation, in establishing work for that class. But his people, a shifting lot, had moved away. So he offered to sell the plant, a large lot and a well-built, neat brick chapel.

"After carefully going into the proposition with the natives and securing the sanction of the mission,

DR. LIVINGSTONE WILSON AND MISS LIVINGSTONE WILSON

Grandson and granddaughter of David Livingstone who have gone as missionaries to Nyasaland, Africa, under the United Free Church of Scotland. They sailed from England, March 11

we have bought this property for $1,500 on time payments. We are at work and have a fine native preacher employed to develop the field. While this Rosettenville undertaking is mainly for the servant class, yet a compound with 4,000 men is within striking distance, and we already have a group of converts there as a branch enterprise.

"Now the harrowing question is as to whether this venture is based on faith or presumption! Of course we believe that we have simply responded to the call of duty, even though I had to raise a loan to seize the chance. The opportunity did not consist so much in the excellent property offered as in the valuable right to carry on mission work in that locality. It was the securing of this *established* privilege that made the urgency."

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A Plea from the Zulu Branch

The pressure of work upon the men on the ground comes to them not only from what they themselves see that might be done, but from the comments and reminders of outside parties as well. An illustration of this fact appears in the following paragraph from a letter from Rev. H. A. Stick, of Durban. Mr. Stick says:—

"We of the Zulu Mission cannot too often repeat our urgent request for additional workers, especially for church supervision. As one of the British magistrates said a few days ago, in speaking about our lack of workers, 'You must remember that you have a definite territory assigned to your mission for which you are held responsible,' regardless of the number of other societies working in Natal and regardless of the density of the European population. We are barely able to keep the machinery of the churches in running order; there is no time for real aggressive work or extension work; the youth are flocking to the schools for higher education, our schools are well equipped, and the Zulu minds are receiving splendid attention, but woe be unto us, for we are neglecting their hearts and bringing forth a generation who care more for educated brains than a changed heart that knows its God. When I try to realize the real spiritual condition of the people in our care it makes me feel desperate, and I wonder, 'What must we do to keep this burning need from becoming a problem too great for our solution?' Send us two good church supervisors from this year's band of volunteers, and it will mean a new era in the history of our mission. I pray that an unprecedented number of applications may be coming to the Home Secretary."

THE BOOKSHELF

The Child in the Midst. By Mary Schauffler Labaree. West Medford, Mass.: Central Committee on the United Study of Foreign Missions. 50 cents in cloth, 30 cents in paper.

"The Child in the Midst," a comparative study of childhood in Christian and non-Christian lands by Mrs. Mary Schauffler Labaree, has been prepared as the text-book for women's missionary societies this next year, but is worthy of much wider reading. The author first establishes three premises: that all children, no matter where they are born, have the same need and the same inalienable rights; that where these are not recognized deterioration of the race follows; and that he who demands the meeting of its needs for his own child is bound on grounds both altruistic and selfish to make the same demand for every child the world over. Having thus quickened the appetite of her readers for a knowledge of how the care given childhood in other lands compares with that provided in America, Mrs. Labaree proceeds through eight

chapters gently but unflinchingly to reveal the facts. Picture, story, and statistics combine to set forth in all their significance the heritage, the home environment, and the physical, mental, moral, and spiritual training which are the lot of millions of helpless children. The reading must inevitably create not only a new appreciation of what the Master's act, when he placed a little child in the midst, has meant to Christian countries, but an overwhelming desire to share more largely in the "mothering" of *all* his little ones. MARY PRESTON.

The Flowery Republic. By Frederick McCormick. New York: D. Appleton & Co. Price, $2.50 net.

This book deals with the establishment of the republic of China. It is written by a newspaper man who has spent a long time in the country, has been an eyewitness of many of the things he describes, and a participator in many of the events he records.

The causes of the revolution are given somewhat in detail. The misery of the people, loss of faith in the government, the taste of individual rights, and an awakened self-consciousness on the part of young China—all conspired to bring about that which resulted in the turning out of the Manchus.

The heroes of the book are Yuan Shih Kai, Sun Yat Sen, and Li Yuan Hung, the present vice-president. The other actors in the great movement receive just and sympathetic treatment, and one feels that he has gained an impartial estimate of the more prominent figures in early Chinese republican history.

To those accustomed to ascribe the downfall of the Chinese empire to the rottenness of the Manchu government, the assertions of the author may come as a surprise. Unprejudiced posterity will, however, undoubtedly give to the Manchus the credit for the establishment of "four great reforms: the Constitutional System, Opium Suppression, Military Reform, and Industrial Development."

To Mr. McCormick the outlook for a republic seems dark indeed. "It is the Powers who have succeeded the Manchus, at least for the time being." And yet the fact that the present leaders of political affairs recognize the need of a strong central government offers ground for hope. L. P. PEET.

THE PORTFOLIO

Points for Candidates for Africa

Are you a sportsman? Good! You'll need your gun, very probably, to get your dinner. Can you row and swim and ride? So much the better, for you have to do them all out here. Are you good at games? They'll make you all the better worker. Do you like languages? Excellent! You will be able to translate books into an African dialect.

Learn to write letters that are interesting and to the point. Keep accounts. If you don't know how to keep six or seven accounts going, learn! Use your hands, mend everything that is mendable in the house—sash-lines, crockery, bookshelves, kettles, etc. Put in panes of glass and learn how to paint a door and a window. Do it yourself; don't just watch some one else. Get a set of tools and use them. Let the washerwoman show you how to wash a shirt and a pair of socks. Worry the cook and make her *show* you (not tell you) how to make bread, boil potatoes, cook a joint, and make a plain suet pudding. Then do it again, another day, by yourself. Go out camping with the Boy Scouts and read their books. Sew on your trouser buttons and mend your own socks; you'll appreciate your sisters' efforts much more afterward! Learn elementary medicine and surgery, especially teeth-pulling.

Learn how to fell trees and chop wood. Get an idea of how to make a plan for a house and how to build one. Live on a farm for three months and see how to run a vegetable garden and to look after a horse. If you can't ride, learn, and saddle your own horse.

Remember that almost from the first you will have to superintend and organize, and if you don't know how you'll get in lots of trouble. Learn to obey and to rule fairly and firmly. If you possibly can, learn the tonic sol-fa. Try and mimic every sound you hear, especially those made by foreigners.

Get accustomed to wearing a belt, and, whenever you can, take off your coat and roll up your sleeves. If there's any starch left in your make-up, get rid of it, quick! Get a camera and use it; develop and print your own photos. Learn how to run a day school, to make a map, to draw a large square on the ground, to pack a box full, to harness a horse, to graft fruit trees, to put on a lock, to stain a floor, to use a cross-cut saw and sharpen it, to keep calm, and to glorify God by doing details well every day.

The Missionary Record, Scotland.

WORLD BRIEFS

It is said in engineering circles that the railways of China represented, at the close of 1913, some $400,000,000 worth of property.

Cairo has now a Woman's Educational Union. It was established under the patronage of the mother of the Khedive. It will promote female education, provide lectures for women, and publish a woman's magazine.

A free scholarship in the Training School for Nurses connected with the Presbyterian Hospital in Chicago has been offered the Congregational Woman's Board of Missions of the Interior for the use of a young woman desiring to prepare herself for work on the foreign field.

The sums of money raised annually for missions in Great Britain by the Church of England, the Church of Scotland, the Free churches, and interdenominational societies have been compiled by the editor of the *Missionary Press Bureau* and amount to about $10,500,000.

The eighth edition of the Bible in the language of the Gilbert Islanders has just been printed by the American Bible Society. The Gilbertese text was the work of the late Rev. Hiram Bingham. A thousand copies of the edition have just been started on their long journey to Ocean Island and Apaian, Micronesia, via Sydney, Australia. The shipment is a free grant to the American Board Micronesian Mission.

The British South Africa Company under a Royal Charter dated in October, 1889, is responsible for the administration of the part of Africa known as Rhodesia, extending from the Transvaal Province northward to the Congo State, and bounded on east and west by German and Portuguese possessions as well as by native states. There has been of late a movement to unite Rhodesia with South Africa. The recent election to the Legislative Council, by means of which the Company's government is carried on, shows that there is intense opposition to such union with South Africa and great loyalty to the Charter.

Since the Bulgarian language has undergone many changes in the last fifty years, it has seemed best to undertake a revision of the Bulgarian Bible—that "magnificent monument to the learning of Dr. Riggs and Dr. Long." This translation will be adhered to in the main. The revisers expect to replace words now obsolete with their modern equivalents, to substitute Bulgarian words for Slavic or Russian terms, to modernize ancient or classical word-forms, to correct words whose meanings have become changed in the fifty years. Several other similar points will be observed by the revisers, who expect by their work to give to the Bulgarian race a much clearer and more intelligible Bible than they have had.

The January number of the *Moslem World* contains an illuminating account of the great religious concourse held at Tanta, in Egypt, each year at the time when the Nile is at full height and before the dams are cut to let the water off into the high level canals. The festival dates back to days before Herodotus, who visited and described it. The attendance is about twice the highest record at Mecca, being usually 500,000. It is not only a religious gathering, but a fair at which produce is sold and recreation

sought, though the religious element is probably the strongest power in drawing the crowds. In the very center of the "Mûlid" grounds is a large pole with lanterns suspended from it, and round this pole, called the Sari, all the spirits of Moslem saints are supposed to group, and near this pole the religiously minded gather and spend all the time they can. Fakirs, dervishes, priests, and people gather, some striving to touch the pole for a blessing, others joining in the *dhikr*, or service which priests or sheiks conduct, and which consists chiefly in shouting the name of Allah toward the Sari, with waving of arms and bowing in the same direction. Processions to the tomb mosque in Tanta and many contributions for alms, etc., also form part of the exercises, which last for several days.

THE CHRONICLE

DEPARTURES

April 30. From New York, Rev. and Mrs. Merlin W. Ennis, returning to the West Central Africa Mission via Lisbon, where they are to remain for a time for study.

May 2. From New York, Mrs. C. S. Vaughan, returning to the Madura Mission; Miss Susan R. Howland, returning to the Ceylon Mission; Rev. and Mrs. Ira W. Pierce and Dr. Ruth A. Parmelee, to join the Eastern Turkey Mission; Miss Susan A. Tupper, going out for term service in the Western Turkey Mission. (See pages 244-245.)

May 16. From New York, Miss Helen H. Stover, returning to the West Central Africa Mission.

ARRIVALS IN THIS COUNTRY

April —. At New York, Rev. and Mrs. Robert Ernest Hume.

April —. In California, Miss Mary F. Ledyard, on leave of absence from the Foochow Mission.

April 10. At San Francisco, Rev. and Mrs. Cyrus A. Clark, of the Japan Mission.

April 14. At Boston, Dr. and Mrs. John P. Jones, of the Madura Mission.

April —. At New York, Miss Evelyn F. Clarke, of the South Africa Mission.

May 1. At Boston, Rev. and Mrs. A. A. Ward, of the Ceylon Mission.

April 27—May 2. At Boston, Dr. William E. Strong and Rev. George A. Hall, of the Commission to India, accompanied by Mrs. Samuel B. Capen and daughter.

May 10. At New York, Miss Edith L. Douglass, of the Balkan Mission.

ARRIVAL IN SCOTLAND

April 11. Dr. Isabel H. Curr, of the Ceylon Mission, for six months' furlough.

ARRIVALS ON THE FIELD

February 24. At Bombay, India, Miss Emily R. Bissell.

March 10. At Jaffna, Ceylon, Mr. Charles W. Miller.

DEATH

April 19. At Medford, Mass., Mrs. Langdon S. Ward. (See page 247.)

MARRIAGE

May 5. At Guntur, India, Mr. David C. Churchill and Miss A. Eleanor Franzen, of the Marathi Mission.

BIRTHS

March 11. At Van, Eastern Turkey Mission, a son, Ernest A., Jr., to Rev. and Mrs. E. A. Yarrow.

March —. At Taikuhsien, China, a son, Stephen Riggs, to Dr. and Mrs. W. A. Hemingway.

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The *Bible Society Record* for March contained a tender and beautiful tribute to the late Dr. G. W. Marsh, of Philippopolis, entitled "A Bible Lover in Bulgaria." It was accompanied by a most interesting picture of Dr. and Mrs. Marsh and their children.

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Rev. Cyrus A. Clark, of Miyazaki, Japan, who recently arrived in California on furlough, will celebrate this coming commencement the thirty-fifth anniversary of his graduation from Oberlin. His youngest son is a member of this year's graduating class at the same college.

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It is hard to realize that so energetic and altogether youthful a veteran as Rev. J. K. Greene, D.D., has actually attained his eightieth birthday. Yet so it is recorded. One happy feature of the event was the receipt from Constantinople of a letter of affectionate congratulation signed by the seventeen missionaries there, "permitted to build on the foundations which you, an older brother, helped to lay or to

strengthen." Dr. Greene's abounding service to the missionary cause since his return to America, involving arduous journeys and multitudinous addresses, is a never ceasing wonder and joy. His many friends in this land also will join in the felicitations of the time.

∴

In memory of his eightieth birthday, a reception was given in New York, April 19, to Rev. George F. Herrick, D.D., and Mrs. Herrick, formerly of Constantinople and for fifty-three years honored missionaries of the Board in Turkey. Among the callers was the Hon. Oscar S. Straus, formerly United States ambassador to Constantinople. Mr. Straus presented Mrs. Herrick with some beautiful roses. Speaking informally to the assembled friends, he said that when in Constantinople, he was accustomed to assure the Turkish people that they had no better friends than the American missionaries. They were inclined to be skeptical then about this statement, but Mr. Straus said he had just been in Europe, and while there had met the former Grand Vizier, Hakki Pasha from Constantinople. He repeated to him the same statement, and was pleased to report that this high official of the Turkish government was now ready to admit that he spoke the truth.

DONATIONS RECEIVED IN APRIL

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	6 75	
Bangor, Forest-av. Cong. ch. and Sab. sch.	7 00	
Bath, Winter-st. Cong. ch., Member,	6 00	
Brunswick, Students, Bowdoin College, Hiwale Fund,	120 10	
Ellsworth, 1st Cong. ch.	6 00	
Gardiner, Cong. ch.	12 00	
Hallowell, Old South Cong. ch.	5 00	
Orland, The Misses H. T. and S. E. Buck,	30 00	
Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 243.25; Woodfords Cong. ch., 68.93,	312 18	
Sherman Mills, Washburn Memorial Cong. ch.	10 00	
Waterville, Cong. ch.	84 00	
Westbrook, Cong. ch.	16 11	
West Minot, Cong. ch.	5 00	
——, A deceased friend,	2,064 80	—2,684 94
Legacies.—Portland, W. W. Brown, interest on legacy, add'l,		76 50
		2,761 44

New Hampshire

Amherst, Cong. ch.	12 80	
Berlin, Cong. ch.	8 64	
Candia, Cong. ch.	3 80	
Franklin, Cong. ch.	60 00	
Greenville, Cong. ch.	3 00	
Keene, 1st Cong. ch., for Tirumangalam,	133 25	
Lancaster, Cong. ch.	30 45	
Lyme, Cong. ch.	48 00	
Milton, Cong. ch.	15 00	
North Hampton, Cong. ch.	5 00	
Rochester, 1st Cong. ch.	87 83	
Somersworth, 1st Cong. ch.	15 00	
Union, Cong. ch.	12 00	
Walpole, 1st Cong. ch.	15 61	—450 38

Vermont

Ludlow, Cong. ch.		19 98

Massachusetts

Ayer, 1st Cong. ch.	7 00	
Ballardvale, Union Cong. ch.	47 42	
Berkley, Cong. ch.	20 00	
Boston, Cong. ch. (Brighton), 78.20; 2d Cong. ch. (Dorchester), 67.56; Village Cong. ch. (Dorchester), 45.19; Mt. Vernon Cong. ch., 25; Rev. Edw. D. Mallory, 2,	217 95	
Braintree, 1st Cong. ch.	21 13	
Brockton, Porter Cong. ch., toward support Rev. L. F. Ostrander,	150 00	
Cambridge, 1st Cong. ch., Mrs. Louise A. Kellogg,	25 00	
Chicopee, 2d Cong. ch.	33 86	
Clinton, 1st Cong. ch.	10 00	
East Bridgewater, Huram Wade,	20 00	
Fall River, Central Cong. ch., of which 233.50 from The Thomas J. and Mary E. Borden Memorial Fund, for Aruppukottai,	265 82	
Framingham, Plymouth Cong. ch., Friends,	1 50	
Harwich, 1st Cong. ch.	25 00	
Holden, Cong. ch.	22 28	
Holyoke, 2d Cong. ch.	213 52	
Ipswich, Linebrook Cong. ch.	16 50	
Lancaster, Cong. ch.	20 05	
Lee, Mrs. Lyman S. Rowland,	5 00	
Leominster, F. A. Whitney,	15 00	
Littleton, Cong. ch.	30 40	
Lowell, High-st. Cong. ch.	44 48	
Lynn, Central Cong. ch.	35 64	
Millis, ch. of Christ,	24 44	
Monson, Cong. ch., toward support Rev. H. J. Bennett,	204 50	
Natick, 1st Cong. ch.	108 30	
Needham, Cong. ch.	5 80	
New Bedford, North Cong. ch.	34 29	
Newburyport, Belleville Cong. ch.	53 30	
Newton, Eliot Cong. ch., for Mohammedan native workers in Turkey,	15 00	
Newton Center, 1st Cong. ch.	10 00	
Northampton, 1st ch. of Christ, toward support Dr. F. F. Tucker, 303.80; Edwards Cong. ch., for Pangchwang, 92.40,	396 20	
Norwood, 1st Cong. ch.	66 00	
Randolph, 1st Cong. ch.	100 00	
Reading, Cong. ch.	244 87	
Rockland, 1st Cong. ch.	26 75	
Salem, Tabernacle Cong. ch., Men's Club,	5 00	
Sharon, Cong. ch.	67 64	
Somerset, Cong. ch.	8 27	
Somerville, Broadway Cong. ch., 42.90; 1st Cong. ch., 32.21,	75 11	
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich,	107 08	
South Hadley, Cong. ch.	13 80	

Southwick, Cong. ch.	18 00	
Springfield, 1st ch. of Christ, of which 50.12 toward support Dr. C. D. Ussher, 164.32; Olivet Cong. ch., 25.55,	189 87	
Swampscott, 1st Cong. ch.	7 00	
Taunton, Union Cong. ch.	4 85	
Tewksbury, Cong. ch.	21 04	
Townsend, Cong. ch.	15 00	
Upton, 1st Cong. ch.	13 21	
Waban, Union Cong. ch.	67 95	
Wakefield, 1st Cong. ch.	83 80	
Waltham, 1st Cong. ch.	33 00	
Warren, Cong. ch.	2 13	
Wenham, Cong. ch., of which 30 from Rev. Frederick M. Cutler,	58 00	
Westfield, 1st Cong. ch.	40 40	
Westhampton, Cong. ch.	32 00	
West Springfield, 1st Cong. ch.	92 00	
Weymouth and Braintree, Union Cong. ch.	43 40	
Whitman, 1st Cong. ch.	39 60	
Worcester, Pilgrim Cong. ch., of which 30 from Mr. and Mrs. N. Perry, for Madura, 127.22; Union Cong. ch., 71.15,	198 37	
———, X. Y. Z., toward support Dr. Chas. L. Gillette,	1,000 00	
———, Friend,	400 00	
———, Cape Cod,	15 25	—5,188 77
Legacies.—Gardner, Augusta G. Haywood, by Edward G. Watkins, Ex'r,	1,000 00	
Northampton, Henry G. Maynard, by Thomas W. Swan, Ex'r,	500 00	
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l,	55 00	
Worcester, Maria N. Dewey, by John C. Dewey, Francis H. Dewey, and Francis H. Staples, Ex'rs,	646 00	—2,201 00
		7,389 77

Rhode Island

Central Falls, Cong. ch.	21 00	
Providence, Beneficent Cong. ch.	107 51	—128 51

Young People's Societies

Vermont.—Berkshire, East Y. P. S. C. E., Jun. Dept., 2; North Pomfret, Y. P. S. C. E., 5,		7 00
Massachusetts.—Belchertown, Y. P. S. C. E., for Harpoot, 10; Framingham, Plymouth Y. P. S. C. E., of which 10 for Mindanao and 5 for work in Marathi Mission, 15; Lawrence, South Y. P. S. C. E., for Shaowu, 12; Needham, Y. P. S. C. E., 3; Winchendon, North Y. P. S. C. E., Inter. Dept., for Mt. Silinda, 5; Worcester, Pilgrim Y. P. S. C. E., for Harpoot, 30,		75 00
		82 00

Sunday Schools

Maine.—Portland, Woodfords Cong. Sab. sch.		3 36
New Hampshire.—Raymond, Cong. Sab. sch., for Albania,		7 75
Vermont.—Bellows Falls, Cong. Sab. sch., for Albania, 10; Colchester, Cong. Sab. sch., 2.62; Westmore, Cong. Sab. sch., 10,		22 62
Massachusetts.—Haverhill, Center Cong. Sab. sch., Adult Dept., for Albania, 9.04; Lee, Cong. Sab. sch., of which 50 for teacher in India and 20 for student in Japan, 70; South Hadley, Cong. Sab. sch., for Albania, 11.28; Tyngsboro, Cong. Sab. sch., 3; Warren, Cong. Sab. sch., for Sholapur, 30; Westboro, Cong. Sab. sch., for Albania, 12.20; Worcester, Union Cong. Sab. sch., of which 30 for Adana, 55,		190 52
Rhode Island.—Bristol, 1st Cong. Sab. sch., for Albania,		30 00
		254 25

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch.	28 27	
Bridgeport, 1st Cong. ch.	383 01	
Groton, 1st Cong. ch.	14 68	
Guilford, 1st Cong. ch.	13 20	
Hartford, Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 500; do., of which 260 from Mrs. Chas. T. Russ, 140 from Chas. C. Russ, and 100 from Catherine C. Camp, all toward support Mrs. Edward Fairbank, 500; 1st Cong. ch., 557.32; do., Mrs. Mary A. Cooke, toward support Mrs. Edward Fairbank, 200; A. M. M., for work in Turkey, 100,	1,857 32	
Madison, 1st Cong. ch.	14 70	
Middletown, 1st Cong. ch.	49 61	
New Haven, United Cong. ch., for work of Rev. R. A. Hume,	410 00	
Norwich, Broadway Cong. ch., 500; 2d Cong. ch., 35.76,	535 76	
Old Saybrook, 1st Cong. ch.	33 02	
Pomfret, 1st Cong. ch.	12 00	
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear,	28 78	
Simsbury, 1st ch. of Christ,	111 10	
South Manchester, Mr. and Mrs. Wm. Neill, for Sholapur,	25 00	
South Windsor, 1st Cong. ch., Friend,	100 00	
Westport, Geo. Fairchild, for work in China,	6 00	
Willimantic, 1st Cong. ch.	96 90	
Windham, 1st Cong. ch.	26 83	
Windsor, 1st Cong. ch.	22 66	
Windsor Locks, Cong. ch.	16 45	
Woodbury, Cong. ch.	9 12	—3,794 41
Legacies.—Cornwall, David L. Smith,		22 50
		3,816 91

New York

Arcade, Cong. ch.	30 00	
Brooklyn, Plymouth Cong. ch., toward support Rev. A. H. Smith,	946 81	
Chappaqua, 1st Cong. ch.	20 00	
Corning, 1st Cong. ch.	10 00	
East Rockaway, Bethany Cong. ch.	36 00	
Elmira, St. Luke's Cong. ch.	12 48	
Fairport, 1st Cong. ch.	36 00	
Honeoye, Cong. ch.	11 86	
Jamaica, Mrs. Georgiana H. S. Maynard, for work in Bombay,	5 00	
Little Valley, Cong. ch.	5 00	
Moravia, Mrs. Carrie L. Tuthill,	86 00	
Morristown, 1st Cong. ch.	10 33	
Morrisville, 1st Cong. ch.	13 00	
Newburgh, 1st Cong. ch.	21 00	
New York, Manhattan Cong. ch., 178.50; Camp Memorial Cong. ch., 22.59,	201 09	
Patchogue, 1st Cong. ch.	25 00	
Port Leyden, Cong. ch.	3 85	
Ticonderoga, 1st Cong. ch.	14 40	
Warsaw, 1st Cong. ch., to const. *Laura D. Jenks*, H. M.	100 00	
Watertown, Emmanuel Cong. ch.	40 00	
———, A deceased friend,	500 00	—2,127 82

New Jersey

East Orange, 1st Cong. ch., 76.36; Mrs. Louise D. Towne, for Pangchwang, 30,	106 36	
Montclair, 1st Cong. ch., toward support Rev. and Mrs. H. W. Hubbard and Dr. and Mrs. J. F. Cooper,	675 00	
Passaic, 1st Cong. ch.	30 00	
River Edge, 1st Cong. ch.	17 73	
Upper Montclair, Christian Union Cong. ch.	274 82	—1,103 91

Pennsylvania

Allegheny, 1st Cong. ch.	20 56	
Homestead, 1st Cong. ch.	24 84	
Le Raysville, Cong. ch.	11 60	
Sugar Grove, M. E. Cowles,	25 00	82 00

Ohio

Amherst, 2d Cong. ch.	9 00	
Cleveland, Collinwood Cong. ch., 16.65; Grace Cong. ch., 15.25,	31 90	
Columbus, 1st Cong. ch., toward support Rev. M. S. Frame, 225; Plymouth Cong. ch., 52; Grandview Heights Cong. ch., 13.50; Mayflower Cong. ch., 9.75,	300 25	
East Cleveland, East Cong. ch.	7 50	
Lucas, Arthur Leiter,	10 00	
Mansfield, 1st Cong. ch., 24; Mayflower Cong. ch., 15,	39 00	
Mt. Vernon, 1st Cong. ch.	20 00	
Newark, Plymouth Cong. ch.	24 23	
Newton Falls, 1st Cong. ch., toward support Rev. H. A. Stick,	12 50	
Oberlin, 2d Cong. ch.	113 00	
Parkman, Cong. ch.	16 80	
Rochester, Cong. ch.	2 00	
Sandusky, 1st Cong. ch., for Mindanao,	22 63	
Toledo, Birmingham Cong. ch.	5 00	
Youngstown, Plymouth Cong. ch.	28 80	642 61
Legacies.—Gomer, Hannah Williams, by John D. Williams, Ex'r,		500 00
		1,142 61

District of Columbia

Washington, 1st Cong. ch., of which 30 from Heloise Brainerd, for Mt. Silinda, 270; Ingram Memorial Cong. ch., 23,	293 00

West Virginia

Huntington, 1st Cong. ch.	21 00

North Carolina

Cedar Cliff, Cong. ch.	3 29	
Melville, Cong. ch.	2 97	
Oak, Cong. ch.	2 73	8 99

Georgia

Macon, 1st Cong. ch.	8 00

Florida

Interlachen, Cong. ch.	4 00

Young People's Societies

Connecticut.—New Haven, Yola Mission Circle of Pilgrim Cong. ch., 25; do., Howard-av. Y. P. S. C. E., for Mt. Silinda, 20; Plainville, Mission Study Class of Cong. ch., for Albania, 8,	53 00
District of Columbia.—Washington, Ingram Memorial Y. P. S. C. E.	10 00
	63 00

Sunday Schools

Connecticut.—Cromwell, 1st Cong. Sab. sch., 52.05; Middletown, 1st Cong. Sab. sch., for Sholapur, 25; New Haven, Plymouth Cong. Sab. sch., for Albania, 20; New London, 1st Cong. Sab. sch., Prim. Dept., toward support Rev. C. N. Ransom, 5; Old Saybrook, 1st Cong. Sab. sch., 5.67; Southington, 1st Cong. Sab. sch., 10.10,	117 82
New York.—Brooklyn, Puritan Cong. Sab. sch., 11.14; Flushing, 1st Cong. Sab. sch., for Mindanao, 18.87; Franklin, Cong. Sab. sch., for Adana, 15; Rochester, South Cong. Sab. sch., for Adana, 30,	75 01
Ohio.—Ashland, Cong. Sab. sch., for Albania,	3 72
	196 55

INTERIOR DISTRICT

Tennessee

Memphis, 1st Cong. ch.	16 03

Texas

Dallas, Witness Cong. ch.	1 00

Oklahoma

Oklahoma City, Pilgrim Cong. ch., 7.75; Harrison-av. Cong. ch., 6,	13 75	
Ridgeway, Cong. ch.	2 32	16 07

Illinois

Abingdon, 1st Cong. ch.	27 25	
Alton, ch. of the Redeemer,	88 00	
Amboy, 1st Cong. ch.	6 54	
Aurora, New England Cong. ch.	58 75	
Beardstown, 1st Cong. ch.	10 00	
Bowen, Cong. ch.	24 00	
Buda, Cong. ch.	36 00	
Chicago, North Shore Cong. ch., 50; Rogers Park Cong. ch., 50; Ravenswood Cong. ch., 42.84; Warren-av. Cong. ch., 37.22; Millard-av. Cong. ch., 12; South Cong. ch., 10; Cragin Cong. ch., 5; Sedgwick Cong. ch., 5,	212 06	
Dundee, Cong. ch.	52 00	
Evanston, 1st Cong. ch.	32 89	
Galesburg, Central Cong. ch., toward support Rev. L. C. Powers,	150 00	
Glencoe, Union Cong. ch.	55 00	
Granville, Cong. ch., for work in Rhodesia,	50 00	
Jacksonville, Cong. ch., toward support Rev. L. J. Christian,	125 00	
Lexington, E. F. Wright,	5 00	
Lisle, Cong. ch.	6 58	
Neponset, Cong. ch.	15 00	
Princeton, Cong. ch., of which 5 from Miss H. L. Keyes,	37 41	
Shabbona, Cong. ch.	6 80	
Somonauk, Cong. ch.	37 00	
Sterling, Cong. ch.	24 35	
Waverly, Cong. ch.	9 35	
Wilmette, 1st Cong. ch.	37 29	
Wyanet, Cong. ch.	10 00	1,116 27

Michigan

Ann Arbor, 1st Cong. ch.	50 00	
Augusta, Cong. ch.	1 00	
Big Rapids, 1st Cong. ch.	2 20	
Detroit, 1st Cong. ch.	80 00	
Hopkins, 1st Cong. ch.	7 52	
Mancelona, Cong. ch.	12 35	
Rockwood, Cong. ch.	5 00	
Romeo, Cong. ch.	8 50	
St. Clair, 1st Cong. ch.	63 00	
St. John, 1st Cong. ch.	35 10	
South Haven, Cong. ch.	8 51	
Tipton, Cong. ch.	2 50	
———, Friend, of which 317 for Kustendill,	485 00	760 68

Wisconsin

Beloit, 2d Cong. ch.	26 03	
Berlin, Cong. ch.	9 00	
Bloomington, Cong. ch.	10 00	
Burlington, Cong. ch.	2 00	
Eagle River, Cong. ch.	10 00	
Elroy, Cong. ch.	5 25	
Fort Atkinson, Cong. ch., toward support Rev. R. S. Rose,	70 00	
Genesee, Cong. ch.	10 00	
Janesville, 1st Cong. ch., of which 25 from Alex. E. Mathewson,	70 00	
Madison, Pilgrim Cong. ch. and Sab. sch.	13 58	
Mellen, Union Cong. ch.	4 00	
Milwaukee, Hanover-st. Cong. ch., Rev. J. B. Davison,	1 15	
Shullsburg, Cong. ch.	4 78	
Walworth, Cong. ch.	1 00	
Williams Bay, 1st Cong. ch.	7 00	243 82

Minnesota

Kragnes, Cong. ch. 5 50
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 180.08; do., Friend, for work in Bulgaria, China, and India, 2,000; Pilgrim Cong. ch., 38.56, 2,218 64
Northfield, Friend, 10 00—2,234 14

Iowa

Burlington, Cong. ch. 188 60
Central City, Austin Blodgett, 5 00
Grinnell, Mrs. J. F. Jamieson, for Aruppukottai, 10 00
Webster City, Cong. ch. 39 00——242 60

Missouri

Bevier, 1st Cong. ch. 7 89
Cole Camp, Cong. ch., toward outfit for Rev. Harold Cooper, 10 00
Green Ridge, Cong. ch., toward outfit for Rev. Harold Cooper, 23 81
Lebanon, 1st Cong. ch. 16 22
Neosho, 1st Cong. ch. 32 00
St. Louis, Pilgrim Cong. ch., toward support Rev. B. V. Mathews, 216 90
Springfield, 1st Cong. ch. 30 00——336 82

North Dakota

Grand Forks, Plymouth Cong. ch. 10 00
Harvey, Eigenheim Cong. ch., toward support Rev. C. H. Maas, 25 00
Hensler, Cong. ch. 3 00
Hillsboro, 1st Cong. ch. 5 80
Jamestown, 1st Cong. ch. 20 00—— 63 80

South Dakota

Aberdeen, Cong. ch. 4 78
Armour, Cong. ch. 16 00
Brentford, Cong. ch. 7 00
Carthage, Cong. ch. 9 60
Centerville, Cong. ch. 1 69
Hot Springs, Wm. Black, 3 00
Mission Hill, Cong. ch. 8 00
Preston, Cong. ch. 1 86
Redfield, Cong. ch., 7.75; A. Loomis, 50, 57 75
Springs, Cong. ch. 1 62
Yankton, Cong. ch. 16 00——127 30

Nebraska

Blair, Cong. ch. 26 83
Lincoln, The Vine Cong. ch. 71 65
Linwood, Cong. ch. 21 38
Omaha, 1st Cong. ch. 17 62
Ravenna, Cong. ch. 29 50
Sutton, 1st Ger. Cong. ch. 10 00——176 98

Kansas

Burlington, Cong. ch. 8 00
Great Bend, Cong. ch. 12 66
Lawrence, Plymouth Cong. ch. 50 00
Topeka, Central Cong. ch. 30 00——100 66

Montana

Big Timber, Cong. ch. 2 00
Charlos Heights, Cong. ch. 1 00
Great Falls, Cong. ch. 3 00
Helena, Cong. ch. 2 00
Livingston, Cong. ch. 25 00
Plentywood, Cong. ch. 2 00
Roundup, Cong. ch. 2 00—— 37 00

Colorado

Colorado Springs, 1st Cong. ch. 95 50
Denver, Plymouth Cong. ch. 385 00——480 50

Young People's Societies

South Dakota.—Canova, Y. P. S. C. E., for Aruppukottai, 9 00
Kansas.—Topeka, North Y. P. S. C. E., for Adana, 15 00
Colorado.—Denver, Plymouth Daughters of Plymouth Cong. ch. 15 00
39 00

Sunday Schools

Louisiana.—Jennings, 1st Cong. Sab. sch. 6 23
Illinois.—Albion, Cong. Sab. sch., for Pangchwang, 4; Beardstown, 1st Cong. Sab. sch., 15; Chicago, Millard-av. Cong. Sab. sch., 8, 27 00
Michigan.—Olivet, Cong. Sab. sch. 3 00
Wisconsin.—Plymouth, Cong. Sab. sch., 7; Racine, 1st Cong. Sab. sch., 18.75, 25 75
Iowa.—Anamoosa, Cong. Sab. sch., 42.94; Iowa City, Cong. Sab. sch., for Albania, 3.08; Iowa Falls, Cong. Sab. sch., for Harpoot, 10, 56 02
North Dakota.—Fargo, 1st Cong. Sab. sch. 6 39
Kansas.—Burlington, Cong. Sab. sch., for Albania, 3 25
Colorado.—Greeley, 1st Cong. Sab. sch., for Mt. Silinda, 7 50
135 14

PACIFIC DISTRICT

Idaho

New Plymouth, Valley View Cong. ch. 2 00

Washington

Christopher, Cong. ch. 32 00
Long Branch, Cong. ch. 10 00
Ruff, Ger. Cong. ch. 6 00
Seattle, Plymouth Cong. ch., 627; Edgewater Cong. ch., 35; Fairmount Cong. ch., 10; Greenlake Cong. ch., 6; Bayview Cong. ch., 1; J. L. Claghorn, 4, 683 00
Vera, Cong. ch. 2 00——733 00

Oregon

Portland, 1st Cong. ch. 250 00
Salem, Rev. Thos. J. Woodcock, 3 00——253 00

California

Benicia, Cong. ch. 5 00
Berkeley, 1st Cong. ch., 79; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72, 151 00
Eureka, Cong. ch. 5 00
Oakland, 1st Cong. ch., 250.10; Plymouth Cong. ch., 56.10; Pilgrim Cong. ch., 3.90, 310 10
Pasadena, F. W. Lyman, 100 00
Pinole, Mr. and Mrs. B. T. Elmore, 15 00
San Francisco, Ocean View Cong. ch., 5.70; Bethlehem Cong. ch., 4, 9 70
Santa Barbara, 1st Cong. ch. 58 00
Stockton, 1st Cong. ch. 10 00
Suisun, Cong. ch. 20 00
Sunnyvale, Cong. ch. 6 75
Weaverville, Cong. ch. 10 00——700 55

Hawaii

Honolulu.—Central Union Cong. ch., 250 chs., through Hawaiian Board, 38.25. 288 25

Young People's Societies

Idaho.—Lewiston, Pilgrim Y. P. S. C. E. 2 00
Washington.—Coupeville, 1st Y. P. S. C. E. 5 00
7 00

Sunday Schools

Arizona.—Prescott, 1st Cong. Sab. sch. 16 92
Idaho.—Lewiston, Pilgrim Cong. Sab. sch. 10 00
Washington.—North Yakima, Cong. Sab. sch. 12 50
California.—Bakersfield, 1st Cong. Sab. sch., to const. *Mrs. Edgar R. Fuller*, H. M., of which 30 for Mt. Silinda, 100; Benicia, Cong. Sab. sch., 2; Pasadena, North Cong. Sab. sch., for Adana, 10; Stockton, Cong. Sab. sch., Rose Class, for Sholapur, 5, 117 00
Hawaii.—Honolulu, Central Union Cong. Sab. sch. 50 00
206 42

MISCELLANEOUS

Italy

Florence, Friend, 50 00

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part,	13,152 57	
For housekeeping grants for missionaries,	150 00	
For purchase of property, Aintab,	3,740 00	
For missionary, Aintab,	200 00	17,242 57

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 9,610 00

For Adana Building Fund,	1,500 00	
For Taiku Ladies' House,	1,250 00	
For Music Building in Marash,	2,875 00	15,235 00

From Woman's Board of Missions for the Pacific
Miss Henrietta F. Brewer, Oakland, California, Treasurer 1,100 00

33,577 57

Additional Donations for Special Objects

Maine.—Bath, Annie L. Palmer, for native teacher, care Rev. R. A. Hume, 10; Hampden, Cong. Sab. sch., for native helpers, care do., 30; Portland, State-st. Cong. ch., for work, care do., 131.75, 171 75

New Hampshire.—Lancaster, Cong. ch., for kindergarten, care Miss Nellie A. Cole, 10.25; Sanbornton, Cong. ch., 15, and Cong. Sab. sch., 10, both for work, care Rev. R. S. M. Emrich, 25, 35 25

Vermont.—Bellows Falls, Cong. Sab. sch., for pupil, care Rev. E. H. Smith, 10; Rutland, Cong. ch., Mission Study Class, for use of Mrs. Ernest A. Yarrow, 6.50; St. Johnsbury, Rev. Chas. H. Morse, for student, care Rev. L. F. Ostrander, 4; South Royalton, Cong. Sab. sch., for work, care do., 5.55, 26 05

Massachusetts.—Amherst, 1st Cong. ch., Mrs. Sarah E. Norton, of which 50 for work, care Rev. E. H. Smith, and 50 for work, care Rev. C. L. Storrs, 100; Boston, 2d Cong. Sab. sch. (Dorchester), Bumpus Memorial Class, for native helper, care Rev. P. L. Corbin, 50; do., Shawmut Cong. Sab. sch., for pupil, care Rev. C. L. Storrs, 30; do., Mrs. S. D. Lane, toward purchase of motor for Rev. F. B. Bridgman, 50; do., Friends, for bed in hospital, care Dr. H. N. Kinnear, in memory of Rev. Willard L. Sperry, 15; Danvers, Maple-st. Cong. ch., Rev. Melville A. Shafer, for pupil, care Rev. E. Fairbank, 25; Melrose Highlands, Friend, for work, care Dr. H. N. Kinnear, 1; Newton, Eliot Cong. ch., of which 5 for St. Paul's Inst., care Rev. T. D. Christie, and 5 for Talas Hospital, care Rev. A. R. Hoover, 10; do., Mabel M. Mason, of which 50 for native teacher, care Dr. W. T. Lawrence, and 50 for schools, care Rev. R. F. Black, 100; Newton Center, 1st Cong. ch., Emily W. Tyler, for Shattuck Mem'l Hall, Oorfa, 5; Northampton, Prof. and Mrs. H. N. MacCracken, for medical work, care Dr. F. F. Tucker, 250; Petersham, E. B. D., for hospital, care Dr. H. N. Kinnear, 50; Somerville, Highland Cong. ch., Climena Philbrick, for pupil, care G. M. Newell, 20; South Hadley, Mt. Holyoke College, Classmates of 1861, in memory of Miss Mary A. C. Ely, for bed in hospital, care Dr. C. D. Ussher, 200; Waltham, Y. P. S. C. E., for work, care L. B. Fritts, 6; Wellesley, Miss A. B. P. Metcalf, for work, care Rev. and Mrs. F. B. Bridgman, 5; West Medford, Rev. Henry F. Smith, for theol. sem., care Rev. Geo. E. White, 50; Whitinsville, Village Y. P. S. C. E., for native helper, care Rev. R. A. Hume, 43.50; Winchester, 1st Cong. ch., Mission Union, for pupil, care Miss Sarah Stimpson, 10; do., 1st Cong. ch., Friends, for pupil, care Rev. E. H. Smith, 10; Worcester, Hope Cong. ch., for native pastor, care Rev. E. H. Smith, 25; do., St. Mark's Episcopal ch., choir master and choir members, for Students' Christian Literature Soc., care Rev. Otis Cary, 5; ———, Friend, of which 200 for use of Rev. F. E. Jeffery, 200 for use of Rev. J. X. Miller, and 200 for use of Rev. J. C. Perkins, 600, 1,660 50

Rhode Island.—Providence, Parkside Y. P. S. C. E., for pupil, care Rev. Henry Fairbank, 16; do., Frances M. Wheeler, for Shattuck Memorial Hall, Oorfa, 2, 18 00

Connecticut.—Cromwell, 1st Cong. Sab. sch., for hospital, care Dr. Chas. L. Gillette, 6.82; Middletown, Jas. H. Bunce, for Shattuck Mem'l Hall, Oorfa, 12.50; New Britain, 1st ch. of Christ, Mrs. C. E. Mitchell, for St. Paul's Institute, care Mrs. T. D. Christie, 50; do., South Cong. Sab. sch., Chinese Dept., for work, care Rev. C. A. Nelson, 50; New Haven, Pilgrim Cong. ch., Young Ladies' Mission Circle, for use of Rev. E. H. Smith, 40; do., Mrs. Chas. M. Mead, for hospital, care Dr. H. N. Kinnear, 2; Norwich, 1st Cong. ch., Lathrop Memorial Soc., for work, care Miss Susan R. Howland, 8, 169 32

New York.—Brooklyn, Mrs. M. L. Roberts and daughters, for pupil, care Rev. Wm. Hazen, 30; do., Mrs. Chas. A. Hull, for library, Madura College, 10; Geneva, Miss C. A. Lathrop, for hospital, care Dr. H. N. Kinnear, 2; Mt. Vernon, Mrs. F. M. Bean, for new church, care Rev. E. H. Smith, 1; New York, French Evan. Sab. sch., for work, 10, French Y. M. C. A., for pupil, 15, French Y. W. C. A., for evangelist, 6, and Paul Heine, for do., 6, all care Rev. H. A. Neipp, 37; do., Students of Collegiate School, for pupils, care Rev. E. H. Smith, 70; do., B. C. Lane, for Philippopolis church property, 10; do., Mrs. M. E. Dwight, for Shattuck Memorial Hall, Oorfa, 5; Perry Center, Cong. Sab. sch., of which 40 for pupils and 4.50 for church, both care Rev. E. H. Smith, 44.50; Setauket, Elizabeth D. Strong, for Annie Tracy Riggs Hospital, 2; Warsaw, Mrs. A. B. Lawrence, for work, care Rev. H. C. Hazen, 10, 221 50

New Jersey.—Collingswood, Methodist Episcopal ch., Class 19, for student, care Rev. E. H. Smith, 10; Newark, Frances L. Smith, for work, care Rev. L. S. Crawford, 5, 15 00

Pennsylvania.—Lansdale, Allen K. Schultz, for work, care Miss F. K. Heebner, 100; Philadelphia, Central Cong. ch., Woman's Assn., for medical equipment for Dr. Ruth A. Parmelee, 200; do., Harold Goodwin, for Annie Tracy Riggs Hospital, 5; Pittsburg, 1st Cong. ch., of which Elvira Reese 1,000, for work, care Miss I. M. Blake, 1,010.75; Titusville, Geo. A. Eckbert, for church in Bourgas, Turkey, 50, 1,365 75

Ohio.—Amherst, 2d Cong. ch., for use of Rev. H. A. Stick, 5; Oberlin, Centennial Sab. sch., for use of Mrs. G. D. Marsh, 6; do., Friend, for pupil, care Miss Mary M. Haskell, 15; Springfield, Friend, for use of Miss Irene Dornblaser, 20, 46 00

Virginia.—Burkeville, Mrs. E. J. Agnew, for hospital, care Dr. H. N. Kinnear, 3 00

Texas.—Cisco, Mrs. A. B. Johnson, for hospital, care Dr. H. N. Kinnear, 5 00

Illinois.—Champaign, Y. P. S. C. E., for kindergarten, care Miss Nellie A. Cole,

25; Chicago, Grace Cong. Sab. sch., for native helper, care Rev. A. H. Clark, 36; do., J. S. and Helen Broeksmit, for memorial to Eugenia Broeksmit, care Mrs. M. S. Frame, 50; Elgin, 1st Cong. Sab. sch., for student, St. Paul's Institute, 10; Mendon, Mrs. E. P. Chittenden, for hospital, care Dr. H. N. Kinnear, 25; Oglesby, Union Cong. ch., for native helper, care Dr. W. A. Hemingway, 62.50; do., do., for North China College, care Rev. H. S. Galt, 37.50; Peoria, Faye Colby, for work, care Rev. Paul L. Corbin, 30, 276 00

Michigan.—Detroit, North Woodward-av. Cong. ch., F. W. Chamberlin, for native pastor, care Rev. J. H. Dickson, 60; Grand Rapids, Park Cong. ch., A. S. Hardy, for work, care Rev. J. X. Miller, 30, 90 00

Wisconsin.—Sun Prairie, Cong. ch., Friend, for work, care Rev. M. W. Ennis, 35 00

Minnesota.—Minneapolis, Plymouth Cong. ch., for work, care Rev. A. H. Clark, 381.50; do., Pilgrim Cong. ch., H. N. Leighton, for Boys' School, care Rev. H. K. Wingate, 50; do., Plymouth Cong. Sab. sch., Miss Gray's Class, for work, care Rev. A. H. Clark, 18.50; St. Cloud, St. Cloud Normal Alumni, for pupil, care Miss Vina M. Sherman, 15; do., Herignaz Houvagimian, for pupil, care Mrs. R. S. Stapleton, 6, 471 00

Iowa.—Grinnell, Friend, for native preacher, care Rev. E. H. Smith, 25; Mt. Pleasant, Mrs. W. L. Hornby, for school, care Mrs. Wm. E. Hitchcock, 10; Norwalk, Mrs. Laura J. Miller, for support of station, care Rev. W. O. Pye, 25, 60 00

Missouri.—Mt. Washington, Mrs. A. J. Ream, for native preacher, care Dr. C. D. Ussher, 30 00

South Dakota.—Estelline, Cong. ch., Mrs. L. Weiwers, for evangelistic work, care Rev. W. M. O. Carleton, 20 00

Nebraska.—Lincoln, Y. W. C. A., Nebraska School of Agriculture, for pupil, care Miss Stella Loughridge, 35.60; do., Mrs. H. Hoagland, for do., care do., 10, 45 60

Montana.—Missoula, 1st Cong. ch., V. R. Bullis, 11, and 1st Y. P. S. C. E., 32, both for work, care Rev. E. H. Smith, 43 00

Colorado.—Boulder, Y. P. S. C. E., for native helper, care Rev. A. H. Clark, 36 00

Washington.—Bellingham, Cong. Sab. sch., for scholarship, care Jesse B. Wolfe, 10 00

Oregon.—Forest Grove, Cong. Sab. sch., for kindergarten, care Miss Nellie A. Cole, 50; do., Poiathean Class, for Annie Tracy Riggs Hospital, 10; do., Rev. R. M. Cole and friends, for kindergarten, care Miss Nellie A. Cole, 25, 85 00

California.—Berkeley, Chas. G. Hyde, for church, care Rev. E. H. Smith, 5; Hollywood, Mrs. Julian Phelps, for Anatolia Hospital, care Dr. J. K. Marden, 5; do., Ruth Strong Tracy, for pupil, care Mrs. S. D. Riggs, .65; Los Angeles, Margaret Adams and Miss Rawson, 20, and Friend, 1, both for Anatolia Hospital, care Dr. J. K. Marden, 21; Ontario, Chas. A. Pierce, for student, care Rev. J. P. Jones, 15; Pasadena, West Side Cong. ch., Ladies, for Anatolia Hospital, care Dr. J. K. Marden, 31.75; do., Mrs. Asadourian, for do., care do., 5; Sierra Madre, Cong. ch., Ladies, for Anatolia Hospital, care Dr. J. K. Marden, 9, 92 40

Hawaii.—Honolulu, Central Union Cong. ch., Missionary Gleaners, for work, care Miss Jessie R. Hoppin, 40; do., Mr. and Mrs. W. D. Westervelt, for industrial work, care D. C. Churchill, 250, 290 00

Canada.—Montreal, Amer. Presb. ch., Woman's Miss. Soc., for pupils, care Miss M. Clark, 110; Westmount, D. W. Ross, for work, care Rev. H. M. Irwin, 50, 160 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For work, care Miss Sarah Stimpson,	20 00	
For pupil, care Miss Sarah Stimpson,	10 00	
For pupils, care Miss M. L. Daniels,	30 00	
For school equipment, care do.	73 25	
For use of Mrs. Hannah H. Lee,	5 00	
For work, care Miss Esther B. Fowler,	30 10	
For pupil, care Miss Mary M. Root,	30 00	
For pupil, care Miss Elizabeth S. Perkins,	10 00	
For library books, care Miss Anna F. Webb,	56 35	264 70

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For pupils, care Rev. R. A. Hume,	7 50	
For work, care Rev. E. B. Haskell,	10 00	
For pupil, care Miss Delpha Davis,	17 25	
For use of Mrs. E. B. Haskell,	5 00	
For use of Miss J. L. Graf,	20 00	
For use of Miss J. E. Payne,	10 00	69 75

From *Woman's Board of Missions for the Pacific*
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For use of Mrs. Emery W. Ellis,	25 00	
For use of Miss Nina E. Rice,	10 00	
For use of Mrs. S. S. Dewey,	25 00	
For work, care Rev. P. B. Kennedy,	10 00	
For use of Rev. L. C. Powers,	29 22	
For scholarship, care Miss Isabelle Phelps,	25 00	
For boarding school, care Miss Edith C. Tallmon,	5 00	129 22

From *Canada Congregational Woman's Board of Missions*
Miss Emily W. Thompson, Toronto, Ontario, Treasurer

For Bible-woman, care Rev. J. P. McNaughton,	35 00	
For native teacher, care Rev. C. A. Nelson,	40 00	75 00

Income St. Paul's Institute

For St. Paul's Institute,	20 00
	6,039 79
Donations received in April,	65,139 51
Legacies received in April,	2,800 00
	67,939 51

Total from September 1, 1913, to April 30, 1914. Donations, $514,721.75; Legacies, $80,635.39 = $595,357.14.

International Hospital, Adana

Rhode Island.—Newport, Luella K. Leavitt, 5 00

Atwater Memorial Fund

New Jersey.—Upper Montclair, Christian Union Cong. ch., R. W. Graham, 12 00

Woman's Medical Mission Endowment

Illinois.—Belvidere, Estate of Mary C. Taylor, by Edgar T. Lawrence, Ex'r, 3,500 00

Work in the Philippines

New York.—New York, K. 300 00

Henry Martyn Memorial Fund

New Hampshire.—Exeter, Mrs. Wm. G. Bird, 10 00

American Board Financial Situation in a Nutshell

This statement relates to the General Fund of the Board, upon which we depend for salaries of missionaries and the conduct of the work in churches, schools, colleges, hospitals, industrial plants, touring, etc. It does not include gifts for special objects or to Woman's Boards.

Estimated amount needed for fiscal year ending August 31	**$666,884.82**
Received first nine months	**$385,912.48**
Needed during last three months to prevent a deficit	**$280,972.34**
Received in 1913 during last three months	**$223,669.03**
Excess over last year required in last three months	**$57,303.31**

CORPORATE MEMBERS, PASTORS, FRIENDS,

THIS WORD IS FOR

YOU!

THE SITUATION IS A GRAVE ONE.

WHAT WILL YOU DO TO HELP?

Photo by Notman

THIS YEAR'S MISSIONARY CANDIDATES

See page facing this